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JOHN STUART BLACKIE

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John Stuart Blackie

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THE DAY-BOOK OF JOHN STUART BLACKIE

Selected and Transcribed from the Manuscript
by his Nephew

ARCHIBALD STODART-WALKER



ἀληθεύων ἐν ἀγάπῃ

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MAR 27 '43

TO MY BROTHER
WILL
WITH MUCH AFFECTION

332670



JOHN STUART BLACKIE

A man of wide speculation and acquirement, very fearless,
very kindly, without ill-humour, and without guile.

THOMAS CARLYLE.

So genuine, so simple, so susceptible of a pure enthusiasm,
so detached from self, so attached to things kindly, pure,
and noble.

WILLIAM Ewart GLADSTONE.

It was impossible not to love him, not only for his fiery
energy and determination to work out for good whatever
power had been given him, but for the truly original purity
of his nature.

SIR THEODORE MARTIN.

He always took, as I have attempted to take, the healthy
estimate of life.

GEORGE MEREDITH.

A man with a passion for truth.

GEORGE MACDONALD.



P R E F A C E

In 1882, John Stuart Blackie vacated the chair of Greek in the University of Edinburgh. From that year until his death in 1895, the extensive sympathies which characterised his earlier days of struggle and attainment in philology, philosophy, letters, and the practical affairs of an active life, were allowed to find more untrammelled and more liberal expression in his characters as lecturer, writer, and publicist. Of the many expressions of this continued energy evidenced in his rôle of septuagenarian and octogenarian philosopher, the habit of preserving in manuscript his random thoughts on life, character, literature, and general economics concerns us here.

The present writer has no hesitation in saying that these reflections, forming, as a whole, an essentially human document on an intellectual and moral basis, were written without the conceived object of publication in view. The responsibility of publishing them in their present form rests

with him. The reflections are, in the majority of cases, so impersonal, and reflect in such a marked fashion the generous point of view which their author brought to bear on the serious problems of life and its concurrent economies, that he has not hesitated in preparing them for exposure to the strong light of public sympathy and public estimation.

In making the selection, the transcriber need not say that he has attempted to avoid an intrusion of his own subjectivity—in other words, he has not used the Day-book as a means of bolstering up his own point of view. There was little of the nebulous about John Stuart Blackie's doctrine, and the sympathetic reader will find in these fearlessly though charitably conceived views on moral, religious, and social questions a characteristic addition to our knowledge of one whose cardinal virtues were Truth and Reverence, and in the pursuit of which he attained to Wisdom.

In another place the present writer has, by an appreciation,¹ supplemented the exhaustive biography² by Miss Anna Stoddart. A recollection of this fact keeps him from attempting again to view

¹ 'John Stuart Blackie: an Appreciation,' by A. Stodart-Walker.

² 'John Stuart Blackie: a Biography,' by Anna M. Stoddart.

the wide scope of his uncle's education, sympathies, and actions. He ventures, however, to give, on another page, some indication of the impression that John Stuart Blackie's character made upon some of his contemporaries, in selecting whom he has ventured to intrude into various fields of thought. To thoroughly grasp the significance of the Day-book, we must recall not only Professor Blackie's extensive theological, legal, philological, and ethical training, and his enormous capacity for work and for practical affairs in general, but also must bear in mind the essential purity of his character. It was not a purity grafted on to an effeminate or an ascetic nature, but the living essence of one of the most virile of men, a man who not only never tired of preaching the gospel of strength, but who was in every way a strong man. He combined strength and courage in action with an enormous capacity for a regulating control, an inhibition which did not lame his capabilities, but which held in check those parts of a strong man which tend to violate the Aristotelian mean in its application to all the economies of life. He was a man of strong opinions but charitable judgments, passionate in speech but cautious in action, uncompromising in opposition to a lie, and suspicious of the despotism of a half a truth,

yet generous to every man who sought Truth with a fearless disregard for the tyranny of contemporary judgment. And of all men the present writer has ever met, John Stuart Blackie was the most lovable.

With regard to the general method pursued in making the selection, it is only necessary to add that this has been influenced by the consideration of how far the several reflections are applicable to that continuity of thought which may be found in the evolution that underlies all social and moral development, and also by the more material consideration of length. Many of the reflections had been elaborated into lengthy disquisitions, and some of the more important of these are omitted with more than ordinary regret.

Finally, the fact must be emphasised that the words 'transcribed from the manuscript' have been used advisedly in so far as no attempt has been made to 'edit' the various reflections in the way of modifying their original construction.

ARCHIBALD STODART-WALKER.

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LITANIA NIGELLI

LITANIA NIGELLI.

1. FROM denying the *God* that created me,
from cursing the *Christ* that died for
me, and from flouting the Holy *Spirit* that
breathes upon me,
Good Lord, deliver me.
2. From the conceit of *knowledge* that knows
no reverence, from the envious *egotism* that
knows no love, and from the fear of man
that lames all manhood,
Good Lord, deliver me.
3. From the presumption of orthodox theology
to define *God* in scholastic terms, from the
degrading superstition that worships *God*
with blind ends and the negative self,
Good Lord, deliver me.
4. From beggars for my clients, from fools for
my worshippers, and from sluts for my
servants,
Good Lord, deliver me.

5. From the impertinence of youthful *critics*, from the vanity of *small poets*, and from the unreasoned giggle of silly young ladies,
Good Lord, deliver me.
6. From the barren subtlety of *lawyers*, from the slippery shiftiness of *politicians*, and from the blind restlessness or calculated selfishness of *commercial speculators*,
Good Lord, deliver me.
7. From a man that simpers sweetly, from a woman that laughs loudly, and from a young woman ambitious to play the young man,
Good Lord, deliver me.
8. From a *scholar* who smells of books, from a *sportsman* who smells of horses, and a *mother* who smells of babies,
Good Lord, deliver me.
9. From *genius* without sense, from *talent* without love, and from *creeds* without humanity,
Good Lord, deliver me.
10. From a spinner of fine phrases, a spinner of senseless rhymes, and a woman who paints,
Good Lord, deliver me.

11. From *eyes* that see only what they wish to see, from *fingers* that itch to put the buttons into other people's button-holes, and from *feet* that love to tramp on other people's toes,

Good Lord, deliver me.

12. From wits that deluge the table with puns, from square pates that cannot understand a joke, and from sour souls that will not admit them,

Good Lord, deliver me.

13. From the three infallibles, the Roman *Pope*, the editor of a party newspaper, and a woman when she is in the wrong,

Good Lord, deliver me.

14. From a man that refrains from talking in order to appear wise, from a man that talks much in order to display his wisdom, and from a man who talks fluently without any wisdom to display,

Good Lord, deliver me.

15. From a big man with a brain as soft as butter, from a little man with a tongue like a mill

clapper, and from a woman who talks of
connotations and syllogisms,

Good Lord, deliver me.

16. From a man without *brains*, from a woman without *religion*, and from a poet without *sense*,

Good Lord, deliver me.

17. From a fair face with an unmeaning smile,
from the lips that curl into scorn, and from
knowing looks in a smart young man,

Good Lord, deliver me.

18. From three *tyrants*, from *Custom* that murders
conscience, from *Fashion* that strangles
Nature, and from *Priests* that steal Jove's
thunder,

Good Lord, deliver me.

19. From three *affectations*, the affectation of
learning which we call *pedantry*, the affecta-
tion of gentility which we call *vulgarity*,
and the affectation of religion which we
call *hypocrisy*,

Good Lord, deliver me.

20. From three kinds of *weather*, from a Scotch
spring that smells like winter, from an

Egyptian summer that glows like a furnace, and from a rainy day in Skye,

Good Lord, deliver me.

21. From three kinds of wives, from an *extravagant*, showy, equestrian wife that ruins her husband by milliners' and drapers' bills, from an *ambitious* wife that makes her husband ridiculous by pushing him into situations for which he is not fitted, and from a *fond and motherly* wife who is forward to nurse and prescribe for her husband like a sick baby,

Good Lord, deliver me.

22. From an idle son that hangs on his mother's skirts, from a dashing daughter who marries a penniless fool, and from an old family servant who controls my life,

Good Lord, deliver me.

23. From a Highlander who is fluent on Celtic etymology, from a young metaphysician fresh from Germany expounding Hegel's philosophy, and from a Scotsman who draws his theology direct from the Shorter Catechism,

Good Lord, deliver me.

24. From a Tory without *sense*, a Liberal without *sentiment*, and a Radical without *reverence*,

Good Lord, deliver me.

25. From the three great baits of the *Devil*, *Pleasure*, which sacrifices permanent enjoyment for the lust of the moment; *Money*, which measures a man not by what he is, but by what he has; and from *Power*, which dethrones love and enthrones selfishness as the bond of social unity,

Good Lord, deliver me.

26. From an *idle* woman who fills up the emptiness of her life by fussing about other people, from a *vain* woman whose grand business in life is to parade her charms, and from a *nervous* woman who creates real sorrows by contemplating imaginary dangers,

Good Lord, deliver me.

27. From the black Devil, if there be one; from blue devils, of whom there are many; and from the Devil that took King David in the shape of another man's wife,

Good Lord, deliver me.

28. From a *fair* woman when she weeps, from a *false* woman when she smiles, and from a *clever* woman when she talks,
Good Lord, deliver me.
29. From *prejudice* that blinds the truth, from *sophistry* that juggles with truth, and from *faction* that poisons truth,
Good Lord, deliver me.
30. From the *sensibility* that shrinks from everything, from the *stolidity* that is pleased with anything, and from the *apathy* that is touched by nothing,
Good Lord, deliver me.
31. From the easy charity that covers all faults, from the hasty hatred that magnifies all faults, and from the intellectual despotism that bears down all contradiction,
Good Lord, deliver me.

RELIGION AND THEOLOGY

GOD.

CHAOS is everywhere lying around us and about us, and the effective man who sets his hand to put it into order is the God of the occasion. Thus the creation of the world from Chaos into Cosmos is not a thing once for all, but continually being done both by the Great God in Nature, and the small god called Man in the Moral World: nor is there any possibility, so far as one can see, of this work ever ceasing, for every cosmos has a tendency to relapse into chaos, and in doing so, to furnish material for the creation of a new cosmos.

TO A THEOLOGICAL DOGMATIST.

WHAT, you! a midge, a moth, a mite,
An atom in God's vast dominions!
Think you that He would take delight
To keep His Heaven all right and tight,
A rotten borough for your opinions?

THEOLOGY.

ALL popular theology is exaggeration crystallised into dogma.

All popular theology is a bright bubble, blown into life by the fervour of devout passion, and pictured all round with the most pleasing forms and colours of devout fancy. Very pretty as long as it floats loosely in the air, but, pricked with the slightest touch of severe reason or shrewd common sense, it bursts into nothing.

THEOLOGY.

TO make God like himself is man's theology,
And human weakness stands for his
apology,
Unless perhaps upon the other side
His creeds are sometimes built up on his pride.

THEOLOGY.

(AFTER EPICURUS.)

NOT he is impious who denies the gods of the many, but he who attributes to the gods the notions of the many about the gods.

THEOLOGY.

TRUE theology is God's view of human affairs, false theology is man's view of the Divine procedure. Of the former, we can know only enough to suffice for our habitual wonder, worship, and obedience. Of the latter, we know that it must always be inadequate and always partial, generally presumptuous and often pernicious.

THEOLOGY.

DEAR God, on his death-bed a dying man
Makes bare his sin with free and frank
apology :

"I dared to guess Thy deep unfathomed plan,
And called my guess Thy guaranteed theology."

THEOLOGY.

A LADY who had been in Hayti said to me that when in that country she had seen the negroes, who are all Catholics, worshipping a negro Virgin and a negro Christ. Nothing surprising. In our country, Calvinistic doctors preach a Calvinistic God, and Episcopal doctors an Episcopising God. The secret thought of all sects is that the God

of the Universe is in some special sense their God, and that their type expresses with special emphasis the Divine likeness, or as Xenocrates said, 'If the cows were to imagine God, they would figure him in the shape of a cow.'

THEOLOGY.

THEOLOGY, as we generally encounter it, is philosophy seasoned with popular passion and decorated by popular imagination.

THEOLOGY.

TO theology, however purely preached at starting, can long remain pure, for to please the people it must be worked into a tasteless exaggeration, and to occupy the clergy it must be formulated into a system of rigid and unintelligible or, at least, unprofitable dogmas. The root of all sin is selfishness, and the root of all absurdity in practice and speculation is self-importance. In the speculative world, this self-importance shows itself not less emphatically in the traditional creeds of the churches commonly called orthodox, than in the systems of individual theorisers; for it is precisely this over-estimate of our own importance in the system of things which leads us continu-

ously to attribute to the Supreme Being schemes, purposes, and plans which bear openly on their face human conceit and human prescription. When I hear theologies of such patent human fatherhood gravely propounded as of divine origin, I dispense equally with subtlety of logic and profundity of learning that might be employed in their refutation, satisfying myself with the single text, *He that sitteth in Heaven shall laugh.*

SCEPTICISM.

IT is difficult to say how much Scepticism or disbelief in the popular theology there may be in a country at any time, the *worldly man* refraining from uttering his heterodoxy from the fear of maiming his worldly prospects, the *spiritual* no less reticent from a tender concern not to give pain to his weak brother.

POPULAR THEOLOGY.

POPULAR theology is in all cases the product of human hopes and fears, decorated by fancy, and it may be afterwards systematised by intellect. Though not necessarily unreasonable, reason has nothing to do with its creation, and it

is as impossible to deduce any system of objective truth from it, as it would be to make a mathematical demonstration from a constantly shifting problem.

CREEDS.

THE world is too vast to be compassed by any of our creeds, and too complex to be squared by any of our theologies.

CREEDS.

THE creed you preach, it suits not me;
But with one half I might agree:
An equal share should please you well;
I'll take your heaven; keep you your hell.

CREEDS.

WITH birth and death I have nothing to do,
My creed I'll state concisely:
God ruleth all,
Our strength is small,
Our stake is great, our days are few,
Strive we to use them wisely.

CREEDS.

(1)

SOME men are better than their creeds—for
Nature is always true, creeds sometimes
lie.

(2)

Some men are better than their creeds. Thank
God

For this one grace ; in sooth 'twere somewhat odd
Could this fair life of man be ruined wholly
By dreams of Churches or by schoolmen's folly.

THE ATHANASIAN CREED.

BITTER bread requires sweet butter ; so the
Athanasian Creed, to make it palatable,
requires music, an art which above all others has
a native power to sweeten what is sour, soften
what is harsh, and varnish what is rotten.

RELIGION.

TO the wise man everything is sacred ; to the
devotee, his God or his idol ; to the lover,
his mistress ; to the sensualist, nothing.

RELIGION.

RELIGION potentiates every passion on which it sets its stamp, and for this reason religious strife is apt to be more bitter than other quarrels, and religious wars more fierce and cruel than common wars. In cases of international hostility, the enemy is merely a human antagonist; in religious wars he is regarded as the enemy of God and the friend of the devil, and therefore worthy of no human pity. Instances of this potentiation of merciless hatred will be found in our own religious wars with the Stuarts, especially in the conduct of Leslie's army after the battle of Philiphaugh.

RELIGION.

SELF-IMPORTANCE, in one form or other, is the most common form of all those sins that do not manifest themselves by acts of direct aggression on the rights and feelings of others; and an exaggerated importance attached to points of sectarian difference is the most common type of sin in the religious world. *Schism*, indeed, or *Dissent*, is only then justifiable, when

the point on which the dissent proceeds, be it a doctrine of faith or of practice, has become in absolute verity or in personal feeling intolerable to an honest man; if the latter, then in order to give an absolute value to his dissent, it becomes a necessity in the dissenter to elevate his personal feeling into the dignity of an *absolute verity*. Thus exaggerated self-importance in matters of opinion becomes an attribute of all unreasonable or unnecessary dissent. A man who will not acknowledge brotherhood with you because you wear a surplice or read prayers, by the very act of his disowning you, is attributing an importance to surplices and read prayers which does not naturally belong to them. There is something repulsive to a large and catholic-hearted man in the aspect of dissent made on small and apparently indifferent points; but we ought to bear in mind that while adherence to an established tradition proceeds often from a thoughtless instinct, dissent on any points, however small, at least implies an act of thinking and conscientious self-respect, which is always valuable. The fault of the Dissenter consists not in his thinking, but in the disproportionate value which from temperament and training he is inclined to give to the article of his dissent.

REASON AND RELIGION.

REASON often acts as a very negative power by clipping the wings of fancy, clouding the light of hope, and freezing the fire of faith. It were a cruel thing to prove to a prisoner that he had not the slightest chance of ever being released from his confinement. So it is manifestly inconsiderate and impolitic to reason away from pious people certain fancies, which have become necessary to their happiness. In religion imaginary sorrows are often most curable by imaginary consolation, and he is the wisest man who, in the treatment of spiritual maladies, keeps reason aloof from both the sorrow and the consolation.

Reason has nothing to do with some of our most deeply rooted feelings. You may as well snatch the crutches from a lame man and tell him to walk upright, as take away the sentiment from a devout person, and tell him to prove his faith logically. Even in its most reasonable and most approved form, faith is not reached by reasoning; much more in its most unreasonable form must the invasion of reason into its dominion be resented as an impropriety and an offence.

PHILOSOPHY AND RELIGION.

THE Philosopher, taken overhead, is, I imagine, a happier man than the merely religious man; because he neither frets over imaginary evils nor indulges in dreams of good which lead to disappointment. Nevertheless, when life becomes essentially miserable, religion, at least the Christian religion, is better than philosophy; for it alone holds for the compensation in a future world, the belief in which is necessary to make the misery of present existence endurable. It is accordingly an observable fact in this country that miserable people are the most religious, or, at all events, that their misery was the starting-point of their piety. Men of a healthy constitution and happy temperament, with a full enjoyment of the present, are less apt to seek for consolation in a religion which lives emphatically in the contemplation of a happier futurity.

RELIGION—THE SHOW AND THE SUBSTANCE.

RELIGION, like Love, takes a dress from the Fancy,

But it grows from a root in the depths of the soul.

The charm of the dress may delight and entrance
thee,
But the root bears the sap that sends life to the
whole.

RELIGION AND METAPHYSICS—THE TRINITY.

IT seems undeniable that the doctrine of the Trinity, or at least that doctrine as metaphysically and formally stated in our Creeds, and made prominent in the bellicose dogmatism of the early Church Councils, is very liable to the charge of tritheism, and as such was looked on by Mahomet as a species of *idolatry*. It was certainly a philosophical mistake to attempt defining minutely the relation of Father, Son, and Holy Ghost, by the word *person*. For (1) the language of Christ, in the Gospel of John specially, is not dogmatical but figurative; 'I and the Father are one,' meaning, according to the whole analogy of his style, one in spirit, not one in essence; and here, as in other regions, our theology has created only sentences of high-sounding nonsense by cleaving to the letter which killeth, and losing sight of the spirit which maketh alive. The word person naturally brings

a purely anthropomorphic idea. God may well be called the Father of Christ without bringing in the purely personal relation that subsists between an earthly father and his offspring; while as to the Holy Spirit, its whole nature and operation is surely more effectively secured by making it a function of the Divine Being than by making it a separate person. The finite mind was never made to take an exact measure of the Infinite; and as often as it has attempted to do so, under whatever cover of sounding orthodoxy, it can only make a blind plunge into the absurd and the ridiculous.

RELIGION.

REILIGION may be used in two ways, to make death less terrible, and to make life more noble. With the best class of minds, as Socrates and Bunsen, it serves both purposes equally well, and there is no opposition but rather a hearty co-operation between the two purposes; but, as men go, it is not at all uncommon to find religion acting rather as a passport to a future life, than as a guide to the present. I know some few persons whose whole religion seems to consist in thinking about

26 RELIGION AND THEOLOGY

Eternity, and with whom therefore a comfortable death is a much more notable achievement of religion than a well-ordered life. The life which these persons would teach us to live is more than half made up of dying.

RELIGION.

REILIGION, founded on intelligent reverence, is venerable in every shape; on fear, always contemptible; when delighting in multiplied ceremonies and mannerisms, ridiculous.

RELIGION.

THREE are many people eager to swallow a lofty and high-sounding lie that pleases their fancy, or soothes their fears, rather than tolerate a modest doubt; and wisely for their capacity; for doubt with them cannot remain barren, but will brood all sorts of fanciful fears and apprehensions, to escape from which they are ready to lay hold of the first plausible doctrine that may suit their case. If the theology of the Book of Job had been all that the preachers of the Gospel had to offer to mortals, there would have been few converts from Polytheism.

RELIGION—DOGMA.

THE use of dogma in religion is to bridge over the gap between thought and sentiment, and to make the head and the heart feel that they are one in the act of reverence. Something of this kind seems absolutely necessary, and it is because it had no formal dogma that Polytheism failed to maintain its ground with the thinking part of 'Heathendom.' To supply the want, the philosophers—Platonists chiefly, and Stoics—came forward as theologians. Christianity addressed itself to the world with the triple advantage of a reasonable dogma, a tremendous moral force, and an admitted historical basis. Hence its triumph. All parties might claim a part in a religion which was as spiritual as Plato, as moral as Socrates, as theological as Zeno, as historical as Julius Cæsar. The lyrical element also was strong, taken from the Jews, and worked, no doubt, as a most potent aid to the dogma. In the dogma, however, lay a great danger. Pressed over curiously and worked up systematically, it had a strong tendency to provoke that reason, which originally it had been powerful to conciliate. This, of course, depended upon the spirit of the times. In ages when

thought was feeble and speculation stagnant, theological dogma, even in the sharpest lines and most startling attitude, might prevail without question ; but in ages of thought and large speculation nothing is more dangerous than a curiously worked out dogma. It acts as a public challenge to all thinking men ; all thinking begins with doubt, and doubts once raised in such matters, are like devils in magic legend, more readily conjured up than conjured down. We are at this moment in the midst of an epoch when this is becoming more and more manifest. The Reformation of the sixteenth century was an indignant protest of the lay mind against a sacerdotal church and a ceremonial religion ; only in a secondary way against ecclesiastical dogma. The dogma was not directly attacked ; only certain dogmas naturally fell off as soon it was found that the Scripture witness, to which resource was made to continue sacerdotal authority, gave no sanction to certain points of belief and practice sanctioned by the Church and cherished by the priesthood ; but the main scheme of the dogmas it had grown up under in the slow process of the centuries, and the formulating activity of Church Councils, remained. Against the dogma, in some of its

more prominent and more questionable aspects, the public mind has been making a very audible protest, a double protest—from ascertained physical science on the one hand, and from enlarged moral survey and refined moral instinct on the other; while a powerful ally to these two forces is found in the application of strict rules of criticism to those written Scriptures on whose authority all Protestant dogma must ultimately rest. Add to this the extraordinary diffusion of reading and thinking through all classes of society which characterises this century, and we shall have a Quadruple Alliance against traditional dogma, with which no Church or combination of Churches will long be able to contend successfully. This second Reformation and anti-dogmatic Protestantism, as we may call it, though not less thorough in its results, will be very different in its method of acting from the first Reformation. It will operate more by undermining than by assault, and this manifestly from the reason that the dogma belongs to the world of speculation rather than of action, and is less in danger of clashing with those great social forces that move the machinery of States and Churches. The power of a priesthood, once

established, cannot be overthrown without a struggle; but immaterial and absurd dogmas may drop off from a Church gradually, as a man of narrow notions shakes off prejudices when he widens his survey and enlarges his formula, so as to comprehend an increasing throng of undeniable facts.

CHRISTIANITY—OUTSIDE AND INSIDE.

AS it is now looked upon from the outside by unsympathetic observers, Christianity may be compared to a sweet fruit enclosed in a prickly rind. These prickles are threefold—theological dogma, ceremonial mummary, and sacerdotal pretensions; and these plant themselves so obtrusively, partly in the imagination, partly in the experience of certain classes, that they remain without the slightest notion of the sweet and nutritive kernel within. On the other hand, with those who start from the inside of Christianity, that is, with the living experience of its moral force, their religion finds its most apt similitude in the case of a clear mountain well, leaping down the slope with exuberant glee, smoothing the hardest granite in its flow, and creating by attrition a fruitful mould, where the

plumy fern, the blue gentian, and the yellow saxifrage shall find a home.

CHRISTIAN ETHICS.

AS presented in the person and teaching of Christ, Christian ethics is no doubt perfect, perfect in motive, and perfect in balance; but, however excellent it was, it was the most natural thing in the world, that, being an *Ideal*, it should in practice degenerate in certain one-sided directions contrary to healthy human feeling and a sound social state. Of these, two made themselves specially prominent in the early centuries and in the Middle Ages. (1) The depreciation of the present life, its occupations and enjoyments, as comparatively worthless, contemptible, and even dangerous, when set against the grand account of a celestial eternity. (2) The neglect and misrepresentation of the body as the organ of sensual sins, and putting a stamp of defamation on all pleasurable sensations which are more intimately connected with the body. The misprision of marriage, and the superior sanctity ascribed to virginity and celibacy, had its root in both these tendencies. For marriage produces children, and children are the fruitful

source of cares and anxieties belonging to the present scene, and tend to distract the mind from pious occupation with the serious concerns of approaching futurity. And again, in the very nature of marriage and the conjunction of the sexes, there is a free play given to impetuous impulses, which are more of the nature of bodily instincts than of moral inspirations. Hence marriage is a temptation to carnality, and is better avoided.

CHRISTIANITY.

IN estimating the *doctrine* of Christianity it is impossible not to take into account the specialties of the Pauline theology; for this, though manifestly a Hebrew interpretation of Christ's teaching and mission, not the Gospel itself, at an early period got so identified with the Christian doctrine, that it cannot now be separated from it, and indeed, by extreme Calvinists, and by what is called the Low Church party in the English Church, has actually been put forward as that element in Christian doctrine without which everything else is destitute of saving power and of moral efficiency. This apostolic interpretation of the religion of

Christ as distinguished from the religion that Christ himself expressly taught, seems to consist in the following articles, which lie very closely together. (1) That the world we live in is not in its normal condition, but lies under a curse, and a curse dating by moral sequence from the sin of the first man, the representative of the human race—a factor in the original constitution of things on this earth, called the *Fall of Man*, and the consequence of this fall is an inherent sinfulness in the human soul and an incapacity for holiness, commonly called the corruption of human nature. (2) The strongest element in this curse, so far as it concerns us, is *death*, physical on this earth, and never-ending penal torture in Hell. (3) The only method of escape from this physical curse and the sinfulness which infests the world and which overrules our human life on this earth, is to believe in and personally accept the death of Christ as an atonement for all human sin, and a divinely appointed substitution for the penalty of the curse that lies on the human race by sin; and from this belief, when sincere, necessarily flows that regeneration and holy life without which no man can see God. (4) Connected with these three articles, but not growing necessarily out

of them, are the transcendental notions with regard to the person of Christ, as both God and Man, which have rendered Unitarianism among many Christians a name almost as abhorrent from all religion as Atheism. The essential godship of Christ arose in the Christian mind not only as a demonstration of transcendental gratitude to the Saviour for delivery from so terrible a curse, but as affording a sort of satisfactory explanation of the transcendental atoning effects which flowed from the death of a single individual. Only the death of a God could save man from the consequences of a penalty necessarily demanded by the justice of a God.

I think I need hardly say that this Pauline theology, though generally accepted, in stricter or looser form, by the serious members of all Christian Churches, is opposed no less to the refined moral instinct, than to the scientific principles of the most cultivated sections of modern society, and is no longer tenable. It stands, in fact, as a bristling theological fence, which must be overleapt by the modern mind, before Christianity in its original form can be apprehended. In it lies, in fact, the greatest danger in front of Protestantism, as the infallibility of

the sacerdotal tradition is the greatest danger of Popery. The ideas of inherited guilt and transferred merit are altogether abhorrent both to my reason and to my moral nature; and Death does not manifestly belong peculiarly to humanity, to be looked on in the light of a penalty for sin, but is a fact in the essential constitution of things as common as birth and growth, and no doubt is necessary in the scheme of the Divine Wisdom. For one, I should sooner accept the plain philosophy of Socrates with a probable immortality, than the Christian doctrine of salvation with a certain futurity, and the whole scheme of the Pauline theology indissolubly bound up with it.

CHRIST.

SHOW me Christ as he lived and moved,
The wonder of all men;
In word and deed all perfect proved,
Thou mak'st me Christian then;
But lace him in a cramping creed,
As many creeds there be:
Thank God if thus he serves *your* need,
No Christ he is for me.

CHRISTIANITY.

CHRISTIANITY as we view it, crystallised into a rigid system of scholastic formulas and phrases, is like a fair woman ill dressed. Men of taste, taking offence at this dress, will not look at the beauty of the woman, and even call her ugly; whilst others, partly from want of taste and partly from habit, have so identified the idea of the woman with the dress in which she appears, that in any more chaste dress they cannot recognise and even violently disdain her. In this way the Christianity of Christ stands a scanty chance of popular recognition, being disowned alike by enemies who will not have it because of its dress, and by friends who will not have it without its dress, which is just as foreign to its essential nature as prickles are to a lily, horns to a horse, or the hide of a rhinoceros to a plumpy dove.

CHRISTIANITY.

As a *religious doctrine*, Christianity presented itself to the acceptance of the world, emphatically asserting four articles:—

- (1) The *unity* of God.
- (2) The *moral government* of the World.

- (3) An ethical *ideal* founded on *reverence* for the one father of the great human family, and *love* for all the members of the family.
- (4) The *immortality* of the soul, and a future life of rewards and punishments.

All else commonly esteemed a part of Christian doctrine in the tradition of the Churches is either adjunct, or superfluity, or exaggeration, or caricature, and absurdity or downright perversion.

- (1) In the class of *adjuncts* natural and necessary are included the two sacraments of Baptism and the Lord's Supper, and the machinery of a Christian Ministry, what we commonly call a Church, with a form of worship and a moral discipline.
- (2) Under the head of *superfluity*, the additional sacraments in the practice of the Roman Church, and the parade of a showy and sensuous liturgical service.
- (3) Under the head of *exaggeration*, I place the worship of the Virgin Mary and the Saints.
- (4) Under the head of *caricature* and *absurdity*, I place the sacrifice of the Mass, with the doctrine of transubstantiation.
- (5) Under the head of downright perversion, I place specially the substitution of the clerical order, or sacerdotal body, for the church

or congregation of the Faithful. In Christianity there is no priesthood. A priesthood properly so called, as distinguished from a mere ministry, is always either of Hebrew or of Heathen origin.

As an *historical* fact, Christianity was presented to the acceptance on the triple bases :—

- (1) The resurrection of Christ.
- (2) A firm belief and loving expectation of the second coming of a Saviour.
- (3) A miraculous power inherent in the Church of controlling or suspending the laws of Nature for moral purposes.

Of these all-important factors, the first still operates, though with a certain diminished force, in all Christian Churches not deeply infected with the historical scepticism so characteristic of the nineteenth century; that is to say, in nine hundred and ninety-nine churches of every thousand now existing in the world. The second factor exists more as a vague belief than as an operative force. The few who live upon this idea now, do so as a matter of personal connection and private consolation; as a living power in the modern Christian Church there is no such belief. A faith that floats in the Church can never act as a spur to immediate action. The third factor exists only in the Roman

Church, and there only with a considerably diminished force. From no modern Saint in the Church can miracles be expected to arise in such a crop as they did from the water of Thomas à Becket in the twelfth century.

CHRISTIANITY.

CHRISTIANITY would do more good if its claims were a little less lofty. The extreme sanctitude which it seems to inculcate is impossible to the great majority, as men are constituted; hence a certain hypocrisy is engendered by the profession of principles which cannot be carried out into practice. Hence also a sort of double morality: a platform of perfect Christian sanctitude exhibited in the life of the so-called Saints, and an imperfect sanctitude founded on a necessary compromise between the claims of an ultra-spiritual religion and the conditions of a flesh-and-blood world such as that we live in. The renunciation of the world and its vanities—insisted on by the stricter sect of the so-called religious world—is in fact the necessary consequence of carrying the extreme spirituality of Christianity with strict consistency into practice.

CHURCHES AND CREEDS.

I GIVE my right hand to Protestantism, my left to Romanism, and my heart to both; but my head I keep to myself.

CHURCHES.

A MAN being asked which he preferred, the Free Church of Scotland or the Established, answered: 'I have no microscope with magnifying powers sufficient to enable me to discern the difference.' The same person being asked to which Church he belonged, Protestant or Popish, replied: 'If I were a puppet, I should be a Papist; being a man, I am a Protestant. If I am to move at all, I prefer to pull my own wires!' 'Very pretty,' said a Romanist bystander; 'but what if, in doing so, you pull yourself out of joint?'

EPISCOPACY AND PRESBYTERY.

WITH weighty sense and polished art
The learned Bishop *teaches*,
But with a power that storms the heart
The Presbyterian *preaches*.

What wonder if the common man,
Who nothing knows of learning,
Clings to the stout Dissenting clan
Whose words with grace are burning.

The mitred man can pray and sing,
But this is my experience :
The preacher's bolt they cannot fling
With power like Presbyterians.

PYTHAGOREANS AND QUAKERS.

THE Pythagoreans were a sort of intellectual and highly cultivated Quakers. The Quakers are a sort of Christians without passion and imagination. The formative forces common to both Pythagoreans and Quakers are Order, Love, and Peace.

ORTHODOXY.

A PERFECT pattern wouldest thou be
Of Churchly orthodoxy,
Learn to live from thinking free,
Or learn to think by proxy !

CATHOLICITY AND ORTHODOXY.

POPE, priest, and presbyter, all three,
Are Christian brothers dear to me ;
With all and each I will agree,
Save when they stamp on fancies odd
And fond conceits, the name of God.

Orthodox (*Ioq.*) :

The Bible's a big book, too big
For me to understand ;
I don't explore, but hug the shore,
With Calvin's chart in hand.

The Bible's a big book, and not
At all the thing for me ;
I'm safe within the measured plot
That Calvin made for me.

God's book I read with reverent awe,
But for my weak digestion
The Kirk's confession gives the law
That rules each knotty question.

ORTHODOXY.

ORTHODOXY is merely the poetry of the
Bible petrified into prose. Poets should
not be surprised if persons without imagination
take their metaphors literally sometimes.

HUMANITY AND THEOLOGIANS.

THE constant practice of any professional specialty has a certain tendency to create a type of character deflecting more or less from the normal line of humanity, and becoming in fact, by the exaggeration of some favourite feature, a caricature. In clergymen who profess the most perfect moral idea, the professional caricatures of the holiest are most common and most striking. We have one (1) Sacerdotalists, who hide Christ behind a show of ceremonies and mummeries; (2) Dogmatists, who strangle him in creeds; and (3) Churchmen, who degrade him into a tool of the civil magistrate.

MAHOMETANISM.

MAHOMETANISM is Judaism with all the intolerance that belonged to the Mosaic monotheism, but without the humanity of the prophetic period which ripened into Christianity.

MAHOMETANISM.

MAHOMETANISM is a sort of Calvinism without spirituality, an idolatry of law without mercy, and of energy without love. It

elevates the divine omnipotence into tyranny, and crushes human dependence into slavery. It robs the Church of its soul by sinking it in the State, and it robs the State of its function as a conservator of rights by changing it into an apostleship of dogmas. Everywhere and in all cases it is the enemy of free Individualism, and as the intellectual absolutism of Plato annihilated liberty for the sake of social harmony, so the theistic absolutism of Mahomet annihilates liberty for the sake of the divine omnipotence; but it is better for the world in the long run that liberty should exist largely with the risk of anarchy, than that society should be shaped by absolute law with the certainty of becoming a machine.

MAHOMET AND MERCY.

'IN the name of the most merciful God.' So runs the heading of the chapters in the Koran, all the chapters without exception, from the first to the one hundred and fourteenth. If there is any truth in history, especially of the history of the last seven hundred years, the title of these chapters ought rather to have run: 'In the name of the most merciless and murtherous

God.' How is this? Simply because, as we observe in daily life, a good lover is also a good hater, and when strong love is potentiated by religious passion, it is capable of exhibiting the power of this love in a negative way, by intense hatred. Also Mahomet, who was from the beginning an aggressive missionary of an absolute faith, might imagine God as merciful then when he was most unmerciful to those who denied the faith; for by butchering them wholesale, as was often done, he performed the double mercy of at once saving the true believers from the temptation to idolatry by the presentation of murdered idolaters, and securing to the unbelievers a less damnation by cutting off their term of damnable opposition to the faith. It is better for a man to be punished at once for a great offence than to be spared to commit a greater, only that he may receive a more fearful condemnation.

MAHOMET AND WAR.

THE Turks are good fighters, as they had, from Orkhân downwards for three hundred years, great captains to organise and control their fighting power, and that they made war against

the Infidel often without any special provocation, may be taken for granted. People inspired with a fierce hostility seldom have any difficulty in picking a quarrel with their destined victim. It is, however, quite true that the prophet in the Koran gives no countenance to unprovoked war; on the contrary, he denounces all oppressive war in the name of religion as contrary to God's will. 'Fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loveth not the transgressors' (Koran, ch. 2). But this humane caution ceases to act the moment the sword is drawn! When once flashed in the name of God and the Prophet, the scimitar must have full sweep; wholesale butchery is enjoined, that there may be no temptation to idolatry when the idolaters are spared, for 'temptation to idolatry is more grievous than slaughter.'

HERESY-HUNTING.

IF love with hate can wedded dwell,
And wasps with bees can hive,
The priests may save poor souls from hell
By burning men alive.

TOLERATION.

LOOK not for wings in worms, or eyes in moles;
Give lame men crutches, and give children
dolls.

So you at Rome be wise, nor make wry faces
At mass and mummer, gestures and grimaces.

TOLERATION.

ALL earnest conviction is naturally intolerant ; and from intolerance in sentiment to intolerance in act, from bigotry to persecution, the leap is not large. It is in fact a matter of temperament. And so the hot oriental blood in Judaism, not less than in Mahometanism, preached the Gospel of the Divine unity, sword in hand. Jesus stood above that, as he stood above the world and even above his own disciples, but how little he was comprehended, whole centuries of European Christianity, written in blood, sufficiently show. Even under the North pole the fervour that belongs to religious conviction continues to assert itself tyrannically, and hence the fact so largely observed in Church history, that the cessation of persecution is often largely accompanied with the cooling down of conviction.

TOLERATION.

TOLERATION is of two kinds, positive and negative. Positive toleration is the daughter of charity, negative toleration the offspring of indifference. The one is a rare and difficult virtue, the other an accidental abstinence from evil.

PROVIDENCE.

MORE common, perhaps, than even anthropomorphic imaginations of the finite mind in dogmatising about the infinite, is the rash interpretation of Providential dealings, by the unthinking of all classes, and specially by the members of what is called the religious world. In such a vast and complex system as the Universe, a wise piety would teach a man to put a rein on his judgment, and to be more anxious to make a good use of Providential events than to explain their inference in any particular case; just as a good soldier, who knows nothing of the plan of campaign, or the purpose of any particular strategical movement, will follow with firm and confident obedience the order to march or to halt. But our great theological doctors, in a great spiritual campaign, know nothing of this reverential modesty. They have rather made up their minds, when they go to war, that God is altogether

on their side, and the Devil on that of their adversaries; and with this conviction they do not hesitate to interpret all passing events of a more striking nature as signs of the divine displeasure with their opponents, and special interpositions in their own favour. If a thunderbolt happens to strike the head of the adverse party, when standing on some exposed situation, your polemical doctor has no hesitation in taking the electric shock out of its natural connection with the physical system of the universe and interpreting it as a moral force in the hand of the great Creator to inflict on a godless man the punishment which his iniquity deserves. Of this tendency to rash interpretation of a notable providence, a remarkable instance occurred in the life of John Knox. In the year 1563 there arose a very great famine over the whole of Scotland, which was felt most severely in the North, where the Queen had travelled the preceding autumn; many died there. Of this famine, springing no doubt from certain atmospheric and other physical causes, our great Reformer has not hesitated in writing thus: 'So did God, according to the thundering of his law, punish the idolatry of our wicked queen and our ingratitude that suffered her to defile the land with that abomination—the Mass. The riotous

feasting used in court and country, whereunto naked women repaired, provoked God to strike the staff of bread and to give his maledictions upon the fruits of the earth.' The sentiment here expressed is contrary alike to sober wisdom, Christian love, and sound theology. The only apology for it is, that John Knox lived in an age of politico-theological civil war, and the atmosphere he breathed carried with it a certain contagion which it was impossible to escape. One consolation there is to a person who looks on the situation with an historical eye. The Reformer was right on the general question, though his judgment on special points of Providential procedure might be wrong. Poor Queen Mary personally was quite innocent, and deserved humanity more than divine wrath ; but, placed where she was, she represented a spiritual tyranny against which it was the glory of the Scottish nation, under the leadership of Knox, manfully to protest.

SALVATION AND DAMNATION.

FEW men are good enough for Heaven,
Few bad enough for Hell :
What place the many will receive,
It puzzles me to tell.

THE BIBLE.

THE Bible is an ample book,
A forest with large room to stray in ;
The Churches changed it to a coop
For cocks to crow and hens to lay in.

And wisely so ; for cocks and hens,
If they should stray, like many a sinner,
Through the wild wood, might find a fox
To snap them both up for his dinner.

SERMONS.

SERMONS are a sort of Commentaries, and they have one common vice. Their besetting sin is twofold : (1) To explain what requires no explanation, and to dilute what they expand ; (2) To imagine that they find in the text what they have thought into it, and to credit the writer with a wisdom or a folly which exists only in the brain of the interpreter.

SABBATH—SCOTTISH SUNDAY.

BE stupid, if you will, but never
On God's own day be gay,
And let a Scotsman's Sunday look,
Like Scottish skies, be grey

THE VALUE OF THE SABBATH.

A CONSCIENTIOUS observance of the Sabbath brings a double blessing—release from the pressure of outward business, and escape from the tyranny of a man's own strength. All unvaried activity is apt to become engrossing; and the best thing a man can do, in order to preserve the completeness of a rich and well-balanced humanity, is to shake himself loose as frequently as possible from the domination of an exclusive current of thought. Nothing more dangerous or more hostile to moral health than what the Germans would call a pampered subjectivity.

HELL.

WITH fear of God, respect for Man
In manly hearts may dwell;
But if you wish to fashion slaves,
Feed them with fear of Hell.

NOTE ON DRUMMOND'S 'NATURAL LAW
IN THE SPIRITUAL WORLD.'

THE success of this book in the religious world, including the revival movement of Moody and Sankey, in which the author took a

prominent part, is to be attributed principally to the fact, that he himself, in common with the general run of the so-called religious world, had been living in an atmosphere of notions, doctrines, and vague sentiments, which they could in no wise reconcile with the ascertained science of the day; and again to the fact, that the same religious world, more than half frightened out of their evangelical complacency by the boldness of scientific assertion, were eager to snap at any work from a writer conversant with modern physical science, which might help them to bridge over the gap between the pointing of their faith and the tendency of fashionable science. And it cannot be denied that the book did good service to that class of people; and to the validity of the general argument *ad hominem*, to the effect that if there is an impossible gulf between the organic and the inorganic world, it is reasonable to expect that there should be an equally striking wall of partition between the animal life of a monkey and the moral life of a man. This, of course, was only saying what every man of common sense believed; but the religious world to which the writer owed his breeding, and for whose benefit he more particularly wrote, besides having little sense to start with, had been frightened out of what little

they had by the talking materialists of the hour. It is a great misfortune, however, that along with this infusion of reason and scientific phraseology into the shallow vulgarity of the hour, he allowed himself to coddle them in their favourite conceit of differentiating religion from morality, and attaching a meaning to the term spiritual which savoured more of the sickly atmosphere of persons who live in a round of perpetual prayer-meetings, than of the teaching of the Gospels or the phraseology of the Epistles. The greatest theologians, along with such great moral thinkers as Goethe, have always put forth the 'moral beauty' of Christianity as one of its principal claims to human regard, but with Mr. Drummond this phrase is relegated into the realm of the secular and the sensuous, and for it is substituted a 'spirituality' which is merely an apology for vagueness and a pabulum for sentimental conceit. One ungracious tendency of the writer's cavalier treatment of 'moral beauty' is to reduce to a minimum the number of those who by any possibility can partake of 'salvation,' and to dismiss the devotees of Hellenic and other forms of Polytheism into a limbo of spiritual degeneration, of which, whatever may be the personal spirit of the author, according to the narrow-heartedness of Caledonian Evan-

gelism, a descent into the realm of everlasting fires, that punish but do not kill, will be the necessary conclusion.

CANINE THEOLOGY.

THAT a dog is a most religious animal in his special position, no man can doubt. Religion means the exhibition of loyal reverence and love on the part of the inferior dependent creature towards the superior being on whom he depends; and nowhere amongst human beings, in all the churches or in all the lives of the saints, can we find a more perfect love to the Supreme Father in Heaven, than a dog shows to a kind master or mistress. And observe here, particularly, two immense advantages on the side of the pious dog. In the first place, he sees his God bodily before him, as distinctly as the hare which he hunts. He is not troubled with any misty or vague dreams, or vexed with any perplexing problems of Calvinistic or any other theology; he is perfectly happy in his worship, as pleased with his God as with his dinner: and this is more than can be said of many good worshippers in the human shape. Again, he not only worships untroubled by Atheistical doubts, Pantheistic

vagaries, or Athanasian Creeds, but his devotional practice is as significantly simple as his perceptions are true. In the religious world of unreasonable beings, nothing is more common than nonsense; contradictions of all kinds pass unquestioned by a blind faith, and the most plain sense is translated into absurdity by the magic touch or the witching word of an insolent dreamer, with a mitre or a tiara on his head.

MUSIC AND RELIGION.

AS it has been the most general, so music is certainly the most powerful and the most appropriate, exponent of religious sentiment. There are three reasons for this: (1) The supreme delight with which the art, above all others, stirs the sense which belongs to it; (2) The wonderful power with which it stirs the soul or excites the emotions; (3) The vagueness of the art which can satisfy our highest demands without the definiteness of form in which the eye, the intellectual sense, delights. It is altogether free from the anthropomorphism and the dogmatism that cleave to a formal theology; the eye can only worship what it sees, the ear worship what it feels. Formal dogma is as antagonistic to music as

detailed form is impossible to it. The stuff of which music is composed floats like the clouds, which may be conceived to have any shape, and may seem to look like any thing, but actually have none.

MORNING PRAYER.

WITH the morning light I pray
My morning prayer, and thus I say:
Great God, from whose free bounty flow
Rich blessings upon high and low,
Not what I will and what I choose,
But wisely what I get to use,
Be this my portion sure!
With joyful men give me to share
All pleasant joys and pure,
And with stout-hearted cheer to bear
What all brave men endure.

PRAYER.

THE efficacy of prayer is not so much to influence the divine counsels as to consecrate human purposes.

MORALS AND GENERAL
PHILOSOPHY, ETC.

MORALITY.

ALL things in Nature tend to excess. She is the exuberant producer, leaving to us the function to prune wisely, but not to extirpate or to stunt. That is morality.

PASSION.

NO strong passion tolerates contradiction. Argue against a man's creed, and he calls you a heretic; dispute the beauty of his sweetheart, and he calls you blind.

CHARITY.

A PRESBYTERIAN clergyman, to show his abhorrence of David Hume's philosophy, used to leave the room regularly whenever the philosopher entered. On one occasion, as he was doing so, Hume took him by the hand, and said : 'Stop a moment, my good friend ; we should not shun one another on earth, as we are sure, sooner or later, to meet one another in eternity. Both of

us must go to hell, I for want of faith, you for lack of charity.'

LIES.

1. LIES of *carelessness*, from loose observation and hasty generalisation—any hour's talk full of them.
2. Lies of *cowardice*, from fear of facing the truth, as when a man, labouring under a dangerous disease, reasons himself into the belief that he is quite well.
3. Lies of *politeness*, very common with women ; taking the sting out of the truth, for fear of giving offence.
4. Lies of *flattery*, from a benevolent desire to please, or from a selfish desire to gain something by pleasing.
5. Lies of *self-glorification*, magnifying our own virtues, or the virtues of the class to which we belong. This includes *patriotic* lies, *sectarian* lies, and almost every kind of lie that masks selfishness under a grand name.
6. Lies of *malevolent hostility*, consciously intended to deceive an adversary, as in war.
7. Lies of *self-defence*, to save Nature when a force is put upon her; or to save one's life, where honour is not concerned.

8. *Lies of benevolence*, as to save another person's life, as when a righteous man flies to you for concealment, hounded by his persecutors, and you say he is not in your house.
9. *Lies of convention*, as when you call a man a gentleman who is not a gentleman in any proper sense of the word; or when you call the king, in the prayer-book, a most religious and gracious sovereign, when he may be a great blackguard; or when you call yourself 'your humble servant,' when you are as proud as Lucifer.
10. *Lies of modesty*, when you say you cannot do what you can do, to avoid the appearance of forwardness.

II. *Lies.*

LIES.

OUR daily talk is full of lies,
Dressing truth in strange disguise,
Some bred of the fumes of passion,
Some from servile gloss of fashion,
Some from swollen old tradition,
Some from fancy's airy vision,
Some from loose and vagrant eyes,
Some from hatred's fond dominion,
All from hasty crude opinion,
Careless to be wise.

LIES.

LET no man wonder if he finds history or tradition full of lies. Lies grow up like weeds, truth requires to be planted and cherished. Happy that Time has a virtue, in many cases—certainly not always—to kill the weeds and vitalise the plants.

LIES.

A PERSON of an unschooled imagination and a delicate sensibility occupies himself habitually in creating delusions and manufacturing lies.

LIARS.

LIARS, like railway travellers, go in three classes:—

1st class, Politicians,

2nd „ Newsmongers,

3rd „ Shopkeepers;

and all for the same reason, because, in the exercise of their vocation, a strong motive is constantly acting upon them which leads them to be more than usually careless about the exact

truth of their statements. With politicians the love of power, with newsmongers the love of rumour, with shopkeepers the love of sale, constantly render a judicial attitude in reference to truth, with the majority of men, impossible.

LIES.

THE capacity of the human heart to believe in lies when they favour a dear delusion, is infinite.

TRUTH.

WHEN cowards shrink from truth, and
fools condemn,
Prophets will praise thee—take thy rank with
them.

TRUTH.

TRUTH is, of all things, most difficult to reach in certain regions, but not more hard to attain than slippery to manage. The instinct of a young man is to fling about truth as boys fling about squibs; and with a similar result,—a little excitement, a little flash, and a little noise. But the Truth which is mighty and will prevail in the world will not be handled in this fashion.

It must be suited in quality and quantity, and in time, place, and circumstances, to the recipients. 'Fling not your pearls before swine.' You have no more right to expect that everybody should be ready to receive the truth you fling before them, than that at a feast everybody should be willing to accept the dish you offer them. The more truth a man knows, the more careful should he be not to dispense it at random, for the longer he lives, the more certainly will he know that the persons in the world who have an appetite for truth, simply as truth, are always the few; and that the great majority, partly by original constitution, partly by acquired habit, are incapable of receiving any truth, except what is specially adapted to their particular faculty of appreciation and assimilation. You might as well try to broaden the vision of the Proteus, a lizard-like animal that frequents the subterranean waters of Carniola, into the telescopic view of an eagle, as hope to render certain narrow-minded and one-eyed people capable of any amount of large and catholic truth. To speak catholic truth to the multitude, who deal in particulars, is simply to invite misapprehension. They don't know what you mean; and if your words do not fall like spilt water to the ground, your hearers will be sure to

take with the left hand what you give them with the right.

TRUTH.

THE greatest misfortune than can happen to an intellectual man, and the most effectual bar against the entrance of truth into his mind, is the assumption of *Infallibility*. This happens to the Roman Pope specially, but to all Churches more or less, to the heads of political parties, and the editors of party newspapers. A man who nurses in himself the habit of never suspecting that he may be wrong, blocks up deliberately the highway that leads to Truth. There is no getting right in this world of complex relations unless by taking special care not to go wrong.

EVIL.

EVIL depends on contrast and on consciousness. A barn-door hen is not unhappy, in respect of locomotive capacity, so long as it is not conscious of the difference between itself and an eagle.

EVIL.

ALL evil is either in the shape of defect, the necessary condition of the Finite, or in the shape of pain, the necessary correlative of pleasure.

SIN.

THE evil of sin, or the exceeding sinfulness of sin, as some theologians express it, is one of the most characteristic exaggerations of Christian doctrine. Sin is simply an aberration from the perfect law of moral health, as disease of any kind is from physical well-being, or ignorance from knowledge. The exaggeration of this necessary accident of fortitude expressed by the theological dictum, that 'every sin deserves God's wrath and curse, both in this world and that which is to come,' is natural, just as all exaggeration in the expression of strong passion is natural, and is useful also, no doubt, as sharpening the sensibility of the moral nature in the abhorrence of sin; but the danger follows close, for it cannot possibly be favourable to piety, to represent God as an unreasonable Being, demanding perfect obedience from an

imperfect creature, and, as a severe mother, exacting the greatest possible penalty for the smallest possible offence—the quality of a malignant Demon, certainly not of a benevolent God.

EVIL.

IF a small mite in a big cheese could tell
Why you devour it to digest your dinner,
Then you might know why evil comes pell-mell
On you and me and many a hopeless sinner.
Meanwhile, one thing, poor mite, I see: this
world,
So grandly schemed, and jointed so compactly,
Through boundless fields of starry spaces
whirled,
Not for your pleasure or for mine exactly;
And deem, if I with cheese not crown my dinner,
Some lively mite may somewhere be a winner.

VIRTUE.

MANY people think they are virtuous, merely because they are tame and inoffensive. Tameness is not a virtue, it is merely the absence of a vice. It is merely the indication of a force too feeble to run into excess. Virtue

appears then only, when a strong force is wisely exerted under a strong regulation.

VICES AND VIRTUES—MORAL KINSHIP.

THAT things are like to the Devil?

The eye that is blind to the good,
The wit that is forward to cavil,
And the tongue that delights to be rude.

What things are likest to God?

The heart that fainteth never,
The eye that looks largely abroad,
And the hand of the generous giver.

VIRTUE.

THERE is no greater slave than the woman who is the slave of her *sensibilities*, and the man who is the slave of his *sensualities*.

VIRTUES AND VICES.

WE hug our virtues till, like children, they Are spoiled, and kick at Reason's rightful sway.

THESE THINGS I HATE.

THESE things I hate: a giggling Miss,
A rattling dame with staring looks,
A fashioned smile, a feeble kiss,
And a man who speaks from books.

FOUR BAD THINGS.

WHERE four things dwell, yes five, in haste
I would not travel thither—
Pedants and puppies, priests and prigs,
And big-wigs altogether.

FOUR GOOD THINGS.

FOUR things among the best I class:
A ready wit at need,
A manly man, a bonnie lass,
And a word that means a deed.

VIRTUE.

VIRTUE is the energising force of an intelligent being, under the inspiration of *Love* and the guidance of *Reason*, producing a harmony between his special capabilities and

the sphere of the social world to which he belongs.

PLAIN TRUTH.

PLAIN truth is a drug that will not go down with some persons, without the flattering illusion of a lie.

INTOLERANCE.

ALL strongly accentuated characters are naturally intolerant, men and women alike; but the intolerance of men comes from the insolence of strength, the intolerance of women from the excess of sensibility.

JUSTICE.

JUSTICE is the virtue of a good citizen; generosity, of a gentleman; self-sacrifice, of a hero and a Christian.

RULES.

ABSOLUTE rules are a device of cowardice to escape the difficulty of decision when an exceptional case occurs. A consistent refusal is always easier than an occasional compliance.

CORRUPTIO OPTIMI PESSIMA.

'**C**ORRUPTIO optimi pessima.' *Literature, Legislation, and Religion* are three moral potencies, whose tendency, when they are efficient and in a healthy state, is to elevate the social man above the vulgar level of trade, material wealth, and marketable commodities. Neither *Literature*, nor *legislation*, nor *religion* has what is generally understood as a marketable value. A man cannot go into the market with a good poem, a good law, or a good gospel, in the same way that he may count on a fair price for a bunch of grapes, a pot of honey, or a barrel of beer. He cannot even expect a pecuniary acknowledgment for these spiritual potencies, in the same way that a physician calculates on a fee for his prescription, for the patient knows that he is sick, and is willing to pay for any accredited article for the malady under which he suffers; but the prosaic man does not know that he stands in need of poetry, nor the lawless man that he has need of law, nor the godless man that his prime necessity is gospel. If, therefore, these elevating forces are to go into the market of pounds, shillings, and pence with other marketable articles, they must be transmitted and toned down to the level of the

many who are willing to give a pecuniary price for a commodity which has for them a pecuniary value; in other words, they must submit to a certain degradation or adulteration. Literature must degrade itself into a stimulant for imaginative excitement, legislation into a struggle for power among political factions, and gospel into a battle of churchly orthodoxies or priestly inferences, and in each of these three cases we have a notable example of the truth of the familiar Latin adage, ‘*Corruptio optimi pessima.*’ It is worthy of notice, however, that this want of marketable value of spiritual agencies is true only if they are estimated at the first launching; in the ultimate issue it may well be, and has often been, that by their inherent force they achieve for themselves a recognition, even in the commercial world, not inferior to the price set on articles most in demand for the furnishing forth of material life. Thus a song for which the original composer never received or dreamt of receiving a single penny, may, under the happy manipulation of a dexterous musical publisher, become in course of time worth many hundred guineas; a law which was violently opposed by all parties at its first appearance in the house of legislation, may, when passed, be

the means of opening up to the long-sighted commercial speculator a rich field of profitable investment; and Bibles are now sold at a fair market price for the spread of a doctrine the original promulgators of which, as a matter of course, were crucified or beheaded. So fruits which were sour in spring become sweet in autumn, and the persecuted preacher of to-day becomes the glorified saint of to-morrow.

LIMITATION.

THE lowest of all moving things
Are worms condemned to creep,
But of all worms most wretched they
Who hold their wormhood cheap,
And in conceit of monkey style
Forthwith essay to leap.

INDUCTION AND DEDUCTION.

THESE two processes of reasoning are at two adverse poles, from which the same conclusion may be arrived at by an opposite path. Deduction proceeds from the principle to the fact; induction, from the fact to the principle. Both will be true provided the principle assumed is not a fancy, but a root that exists in the general

constitution of things. Starting from such a principle, deduction proves what not only is, but must be; induction, starting from one fact and then another, arrives step by step at the conclusion that some common principle must exist from which all the known facts proceed. Deduction, therefore, is the more *philosophical* process; induction, the more *poetical*. If philosophical, however, more dangerous; as the principle assumed may be fanciful, and the conclusions absolute without those qualifications and modifications which external circumstances produce. Example: Given a reasonable creature in whose constitution the emotional element preponderates; such and such a character will be the result. This is *woman*. Whatever is told or pictured about women in novels, poems, and plays, may be certainly prophesied by deduction from this general principle, but it will want the vividness and the variety which the descriptions of the concrete reality present.

PHILOSOPHY.

THE best image that I know of a truly philosophical mind are the animals mentioned in Revelation (iv. 6), full of eyes before and

behind, *i.e.* seeing all round; whereas the vulgar, unschooled mind has only one eye, and with that sees only what lies directly under its nose; whatever else it may take cognisance of beyond this, being merely certain loose floating images coming to it indirectly in the way of reflection when the light is not only weaker by being reflected, but generally represents the object distorted and disproportioned in some way by the refracting medium.

NEGATION.

THREE is a class of people with whom speculation serves only to puzzle their judgment, and sensibility to lame their action. The result of this in life is, of course, a barren negation. They say No twenty times when a well-constituted person would say Yes. This No does not proceed, as in the case of Mephistopheles, from a desire to annihilate, but from an incapacity to create.

LOGIC.

THE logic of all persons when under the influence of strong passions, deeply rooted instincts, or confirmed habits, is the mere puppet of their wishes. This explains many doctrines

in our theology stoutly maintained in theory, but habitually denied in practice; for, made easily to gratify one wish, they are violated as easily to gratify another. Thus the habitual logic of our lives is like the ingenious argumentation of the special pleader, who will speak with all plausibility for one side of the case to-day, and for the opposite to-morrow, so soon as you give him a good fee.

LOGIC OF POPULAR OPINION.

IN my experience, there are three dominant flaws in the logic of popular opinion: (1) Careless observation of facts; (2) Hasty generalisation of facts; (3) An incapacity or an unwillingness in the judge to dramatise himself into the situation of the person on whose conduct or character he passes a judgment. Of these three sources of error the last is the most difficult to prevent, for it is as hard for the good man to conceive the badness as for the bad man to conceive the goodness of his fellow-men. No doubt the mistake made by the good man in judging over-charitably is lovable, but not therefore always less dangerous than the deficiency of charity in the judgment of his wicked neighbour, for in dealing with human beings it may be as dangerous sometimes to

overrate their virtue as it is in the engineer to overrate the strength of his materials. A law may as readily be too good for a people as a dish too strong for a stomach.

WILL.

THE condition of all efficiency in action is a strong will, but in speculation it is powerless. When a man, with limited range of thinking, but whose strong will has displayed itself prosperously in the world of action, begins to look about him for a theory of things that may unify to his mind the complex phenomena of the moral world, he generally lays firm hold of whatever doctrine his temperament, his training, and his surroundings may have recommended to his attention, and with this he deals in an imperious fashion with satisfaction to himself, but not always without annoyance to his neighbour. To such a man nothing is more disagreeable than doubt, which lames action, and qualification, which weakens will. His creed may be sufficiently warm, but when Presbyterian or Papist, it is always grandly autocratic, and his watchword in every battle is compromise.

INTELLECTUALISM.

NO form of intellectual action, however comprehensive, however acute, and however brilliant, will satisfy the heart. So long as it is mere intellect, it will either jar with the heart or kill it outright. 'The head scoffs and the heart sighs,' said Middleton. The only thing to prevent this besetting sin of the head, is to keep it habitually in an atmosphere of Love and Reverence.

THINKING.

THE opinions of a genuine thinker must always be in advance of the age to which he belongs, for the opinions of the great masses of men are derived from tradition and confirmed by habit, whereas the opinions of a thinker are produced from an ideal and regulated by reason.

RULE FOR MEMORY.

NEVER waste your faculty of receptiveness on things that are not worth remembering; and never deem anything worthy of being remembered that you do not mean to use.

THINKING.

MAN is the born enemy of Doubt, said Napoleon; but Doubt is the first-born of Thought. It follows, therefore, according to the great soldier, that man is no great friend of that thinking which is the father of Doubt. From every sphere of human action examples swarm to prove this. Great soldiers like Napoleon put an end to doubt by blows, and the popular mind all over uses the dogmatism of one-sided views as a sort of opiate to prevent thinking. The mass of people are like the Pope—they never doubt their own infallibility; they assert. To assume infallibility as the Roman Pope does, and some other Popes whose position leads them to wish to speak on all occasions with authority, is to sell the soul to error; for which sacrifice of truth they find their reward in a large amount of petty self-satisfactions, in the blind faith of a large army of fools, and the contempt of all wise men.

KNOWLEDGE AND OPINION.

WHEN staying in a friend's house the other day, I remarked that the water in my glass which I was going to drink for my morning

draught was of a yellow tint. What this might mean I did not know. Next morning I observed the same phenomenon; but looking more curiously at it, I found it was not the water that produced the colour, but the glass through which it was seen. Here we have a very familiar, but not therefore the less striking example of the difference between knowledge and opinion, *ἐπιστήμη* and *δόξα*, on which Plato enlarges, and no doubt with the best possible reasons; for there is no difference that walks so largely over the whole ground of the action of human intelligence, and that dominates to such an extent every form and phase of public and popular sentiment. Every opinion is a compound of some matter it contains and some soul containing it; and there are familiar professional types of opinion which present an exact analogy to the pure water contained in the coloured glass and the glass which contains it. Thus the practice of the law gives a type of mind to the lawyer inclined to see what is right rather in the statutory enactment which enforces it, than in the spirit which inspires it; a poet, on the other hand, or a preacher, may be so full of the motive force of all moral action, that he is blind to the law that ought to regulate it; while the politician may be so blinded, partly by his love

of power, partly by the regard that he is forced to pay to secondary considerations, that he loses sight of principle and falls into a habit of seeing truth only as coloured by expediency. In the same way, merchants and tradesmen, and all who have mainly to do with materials, colour their opinions and their conversation with money in a fashion which, to an ethical philosopher or a poet, may often appear not only coloured with selfishness, but tainted with a total inversion of the natural value of things; money being an article dependent for its value altogether on its use, as the foundation of the house has a value only in relation to the superstructure raised on it, or the family that lives in the completed dwelling. So much for the infection of pure truth from the colouring lent to it by professional habits of thinking. But our opinions, the expression of our point of view, depends as much on our character and our circumstances as on our professions; and in this, if you would know what real value to give to any man's opinion as a true judgment, you must carefully consider both his character and his circumstances, and when you do so, in nine cases out of ten, you will find that his opinion does not give you the whole truth of the thing, but only a part of it—as will his capacity

and tendency and situation he is about to lay hold of—which, in the innocence of his partial receptiveness, he mistakes for the whole. And in forming this opinion it will often be interesting to see how the partial judgment of one class of persons has respect mainly to the faults, real or imaginary, of the object contemplated, while another class inclines as naturally to a happy appreciation of what is good, and a wise overlooking of what is bad! In this case the unfavourable judgment proceeds either from narrowness of conception or violence of passion, or both combined; as when a Dissenter sees nothing in an Establishment except mere worldly pretension; or, on the other side, when a High Churchman looks down on Dissension as the cradle of vulgarity, the nurse of individual conceit, and the thorn of envy and jealousy in the flesh. And so through the whole sphere of human opinion and human sentiment, the pure object is coloured by the point of view and character of the spectator, and the important question proposed by Pilate to Jesus—*What is truth?*—is never of an altogether easy solution. It may, however, be solved by whosoever will take the trouble to work the problem out (which can always be done by simply changing the point of view and identifying himself

sympathetically with another, or it may be a dozen different points of view, making, so to speak, an all-round survey of the object), and, when possible, concern himself familiarly with its structure. Only thus can error or false judgment be changed into true knowledge. The glass of water which appeared to you yellow, is now purple, and now green, and now rose-colour; and by discounting the element of diversity arising from the modified perceptiveness of the individual, the clear product is the pure water. Thus all opinions are one in knowledge, all religions are one in God, and all partial judgments are true when to each is assigned its proper place in the exhaustive appreciation of the whole.

KNOWLEDGE AND OPINION.

IN narrow souls, large thoughts have no dominion,
Souls who know not knowing, feed on rash opinion.

MONKERY.

A BRUTE's a beast, a man's a man;
A monk, what thing is he?
A thing that fears to be a man,
Nor perfect brute may be.

A bird is he that shuns to fly,
A duck that hates the pool:
The angels look down from the sky,
And wonder at the fool!

SOPHISM.

THREE is no social machinery so absurd and
no political abuse so gross, as not to be able
to boast of some secondary advantage arising out
of its continuance.

A PRIG.

A PRIG's a thing of nice conceit,
Of slender girth and dainty skin,
With well brushed hair and polished poll,
And scanty brain within.

SENSE AND SENSIBILITY.

SENSIBILITY feels and shrinks,
And dreams of dainty doing;
Sense observes and weighs and thinks,
A sober good pursuing.

FOOLS.

WHO talks to fools as they were wise,
Is himself a fool;
No man with power of logic tries
To master a wild bull.

FOOLS.

A PHILOSOPHER may afford to disregard the opinion of fools, a public man not. I have read of Lord Halifax (Sir Charles Wood) that he never looked into the papers because in the experience of many years he had found them uniformly wrong. Let it be that they were wrong : the wrong opinions and the wrong-headed men who wrote in the papers were the materials with which he had to deal—in the worst view, the obstructions that stood in his way ; and in either case he had no more right to ignore them, than an architect with a fine paper palace in his pocket has a right to keep himself ignorant of the quality of the stone and lime that will turn his splendid plan into a solid fact.

THE WISE MAN AND THE FOOL.

THE wise man is the interpreter of the past,
the enjoyer of the present, and the prophet
of the future; the fool is the slave of the past,
the puppet of the present, and his future is in the
land of dreams.

PESSIMISM.

RAIN comes to bless the ducks and trouts,
and you
Complain, when you go out, you wet your shoe.
What would you have?—in sooth you cannot be
Both fowl in air and fish in briny sea.
God works for both ; each in his way is blest,
The sun can't rise both in the east and west.

PESSIMISM.

PESSIMISM is not a philosophy, but only a
habit of ill thinking, nourished by a bad habit
of looking at the bad in the complexity of things
which we call the world, and overlooking the good.
Of this habit there are two varieties, the one
springing out of an inordinate ambition which the

constitution of things forbids, as if a fish should get out of temper because it had no wings, and could not fly in the air as well as swim in the water; the other springing from a morbid dwelling on some accidental loss or deficiency of things which the constitution of things allows, but does not, and cannot, always confer with an equal hand on all, as when a bird breaks its wing, or a man his leg, and hastily imputes his own particular inconvenience to a general rotten state of the whole universe. Of course, when a wasp stings a fair lady in the face, it is disagreeable and painful, and if for the moment she should conclude that a wasp exists only in the worst possible world, she might be pardoned as a woman, but to philosophy she could have no claim. In a rich and various world wasps have just as good a right to exist as fair women; and as for their sting, they have as good a right to it as women have to their beauty or their tongue.

PESSIMISM.

PESSIMISM is a habit of thinking, or a frame of mind which leads a man to fix his eyes on the accidental faults or disagreeable points of any object or objects relatively to himself, and to infer

from these, by a hasty conclusion, that accidental faults or deficiencies are the essence of all things, and express the dominant character of the universe. How absurd this notion is one may learn from taking the example, say, of

A ROSE,

ON which a Pessimistic rhymer would express himself thus :

I hate the flower that wears a thorn,
It frets my dainty nose ;
Sooner of smell would I be shorn
Than smell the thorny rose !

This looks silly enough ; but the generality of our common one-sided conclusions on things great and small before us are really not a whit more reasonable.

PAST, PRESENT, AND FUTURE.

THE future chance belongs to God,
The Past is gone for ever ;
With wisdom plan, with patience plod,
And Luck will fail thee never.

INDISPENSABLE.

TWO necessary things. I can live without health, I can live without creeds or churches, without Whig or Tory, without all that distinguishes a gentleman from a man; but two things I cannot live without: Truth and Love. The want of truth blinds me, the want of love freezes me, and I die.

ECCENTRICITY.

ECCENTRICITY is originality without sense.

CRITICS OF LIFE.

WHO are the severest critics? Young men and women, but for different reasons: young men from an excess of self-assertion, women from an excess of sensibility. Every force in full action has a tendency to be despotic, and the young man, from a superfluity of force combined with a deficiency of experience, is inclined to denounce and override every other force that acts in a line not coincident with his own. With him a sharp criticism is merely a cheap way of declaring his own real or imaginary superiority: if he saw all round, and had as quick an eye for his

own weak points as for those of his neighbours, he would know to be silent and to withhold a judgment which, as being personal and partial, can have no claim to catholic validity. On the other hand, the woman objects to a fault, real or imaginary, not from the aggressive instinct of the young man, but in the passive way of shrinking from a blot that like a jar in music disturbs the pure impression of the beautiful. Now this delicate sensibility to a fault, though it may no doubt be regarded as a virtue, and perhaps a sign of high genius in an artist or musical composer, may nevertheless act as a misfortune rather than a blessing in the circumstances of our daily existence. It is seldom that the complex result of action and interaction of moral beings in society can be without some jar or discord to disturb perfect harmony; and in such case, to be extremely sensitive to the jar is to expose yourself to continual fret and irritation. Practical wisdom in such cases, whenever possible, is to forget the discord and dwell on the harmony, let the evil drop when we cannot cure it, and set ourselves to enjoy the good. When the streets are dirty, not wise is he who walks abroad with silken shoes. Don't blame the rose because it has a thorn, but put on gloves and handle it wisely.

GREAT MINDS.

GREAT minds are apt to overrate the value of gifts and graces which they do not possess, small minds those which they do possess; the former from the presence of a high ideal, the latter from the influence of a high conceit.

SENTIMENTALITY.

SENTIMENTALITY is sentiment without sense; or, if you prefer it, without truth, for sense is simply the correspondence of the intellectual and the emotional nature with the truth of things. Nothing can be more abhorrent to a sensible man than the length to which hero worship will go with sentimental people. Their imagination is taken captive by some exhibition of great force or dashing splendour, and they inquire no further. Inside, and narrowly looked at, all that grand show may be hollow or even pernicious. Such persons would worship a dead herring, if it were covered with phosphorescent light.

MODESTY.

MODESTY, in so far as it prevents a man from bringing to the front the best that is in him, whether as a matter of self-culture, or for the profit of society, is only an amiable form of cowardice. To be afraid to show what you are, and to do what you can, may look pretty enough when contrasted with forward conceit; but to cheat yourself and the world of its natural due, certainly can in no proper use of language be called a virtue.

CONCEIT.

CONCEIT is natural to all men; pardonable in youth, ridiculous in manhood, contemptible in old age. In youth it is offensive only when predominant and obtrusive; a slight seasoning of it in young persons is innocent, and in its results often better than a total want of it, for the experience of life, which is strong to prune all superfluity of self-estimate, will by no means so certainly succeed in supplying the deficiency. The man who starts in life with an abnormally low estimate of himself may have his self-confidence

so dashed by repeated disappointment that he may never be able to plant his foot with a healthy assurance where he may have been well entitled to plant it.

CLEVERNESS.

CLEVERNESS is a certain intellectual dexterity which enables a man to deal lightly and gracefully with persons and situations before which a stupid person stands dumb ; but is destitute of the clear insight, comprehensive grasp, large human love, noble purpose, firm will, and persistent courage, which are necessary for doing anything in the world which deserves the name of great. The natural field for cleverness, then, is *talk*, the smart article or the popular address ; for only on the platform of talk are the superficiality and inadequacy veiled, which render it impossible, where serious work is intended, for the merely clever person to come forward as a leader of men. James I., as Greenhill remarks, was not without a certain cleverness, but it was a cleverness which spent itself in words, and became inapt, ridiculous, and in the end ruinous, when turned into action.

HERESIES.

THREE are many heresies in the world, but there is no heresy like *Truth* suddenly blazed into the face of a generation long accustomed to see things not in their natural dimensions, but only as refracted and distorted by passing through a false medium. In political and social matters there are large classes of persons who by no possibility can be brought to see anything except under the partial and perverting influence of their peculiar position and predominant interests. Such persons, when the plainest political truth is spoken before them, will comport themselves like the bats in the subterranean galleries at Denderah, when a traveller with a wax-light suddenly made an incursion into their dim domains. Blaze not your light before bats!

A HOBBY-HORSE.

A HOBBY-HORSE is a doubly dangerous animal, for it first encourages a man to ride down other people despotically, and then runs away wildly with the rider's wits; or, to take another simile, a hobby-horse is like a petted child that,

running riot with over-indulgence, in a fit of passion slaps his mother in the face. No enemies are so dangerous as those which we make for ourselves.

HUMOUR.

HUMOUR is a sportive fence of the soul, delighting in the significant conjunction of contraries, and, being sportive, humour is ever kindly; for an unkindly —¹ can bite and sting, but it cannot sport. Wit, on the other hand, is the sharp and pointed expression of great truths by striking analogies. Like humour, wit in its best form demands thinking, for the significance of great truths, as of great contraries, comes out only by thinking; but, unlike humour, wit may exist without sport or without kindness; and in this shape it becomes sarcasm, a form of moral disapprobation to be allowed only on rare occasions, for a tone of the nature which serves to accentuate contempt of your neighbour, and to nourish conceit of yourself, is a weapon that can seldom be used universally by limited mortals.

There is a kind of wit which consists in the neat and pointed expression of accidental, superficial,

¹ Word uncertain.—A. S. W.

often merely verbal similarity in entirely unconnected things. This is, of course, only useful to excite a thin laugh, as crackers at a stupid wedding banquet.

HUMOUR.

WHY are tears and laughter so near? Because humour is the sport of Reason with the ridiculous, tears are the tribute of humanity to the persons ridiculed.

WIT.

WIT is a good thing, but subsidiary. It is like squibs and crackers and sky-rockets on the Queen's birthday; if not employed in honour of the Queen, they are a brilliant puerility, a splendid waste. Nay, wit not in the service, may often be pernicious, as Goethe objected to Voltaire's profane witticisms carelessly flung abroad, strong to undermine the faith of thousands, impotent to supply a foundation for anything better.

DEFINITIONS.

A STREET-BOY, being asked what a Club was, replied, 'A house where gentlemen read newspapers on Sunday.' This is a good specimen

not only of street-boys' logic, but of the manner in which many men form their opinions on the most important subjects. Their opinion is simply the impression which some prominent feature of the subject or object has made on them from their point of view, and thus doubly wrong: wrong in the first place from taking an accidental external feature as the true exponent of the soul of the business, wrong in the second place by confounding their individual point of view with the complete knowledge which can be got only by looking at an object from various points all round.

SYMPATHY AND JUDGMENT.

SYMPATHY without judgment is like wine without water, apt to degenerate into intoxication; judgment without sympathy is like water without heat, destined to end in ice.

FAITH.

THE young have naturally more faith than the old, more faith in themselves, because they have no experience of their limitations; more faith in the world, because they are at liberty,

according to their fancy or their ideal. This is wisely ordered in both respects, for how shall a man act if he has no faith in himself? and how should he attempt to do anything for the world if he thought the world was not worthy of his exertions? So much for faith as a spur to action. For consolation, again, the old man requires more faith than the young; for in proportion as his expectations have often been disappointed in the past, his hopes for the future stand in need of more encouragement.

METAPHYSICS.

WELL, you may scheme and theorise
Of how and why and whence and whether,
But to my mind the cow was wise
Who would not go beyond its tether.

Prophets may preach, and fools divine,
But this one thing I know :
The precious present hour is mine
To work my weal or woe.

Pile your proud systems to the skies
With praise of wondering nations ;
The human field before my eyes,
I plough with fruitful patience.

SELFISHNESS.

THERE are two kinds of selfishness, the one absolute and pure, the other relative and mixed. The purely selfish man is absolutely devoid of sympathy or fellow-feeling : he feels only for himself. Of all his hopes and fears and vital tendencies self is the constant centre, and all the achievement of his life, when most prosperous, is expressed by two words, appropriation and aggrandisement. The relatively selfish person may be, is rather often, extremely sympathetic, but sympathetic only in one direction, but so intensely in one direction, that every other direction is ignored, and love, the noblest of passions, so concentrated on a single object, that there is no force left to expend on other objects whose claims may be more urgent, and whose excellence is more indisputable. The one sort of selfishness is a positive vice ; the other, a pampered virtue ! The one may be compared to taking a poison into the blood ; the other, to over-eating. Both are bad : but while the one is the pure Devil, the other is only abused humanity ; nevertheless, they both tend the same way to moral disease, degradation, and death, the one by undermining the whole moral life,

the other by unduly stimulating one function to the neglect and starvation of all the rest.

PREDESTINATION.

ON one occasion, Zeno, catching a thief in the act of stealing, gave him a sound flogging. 'Why flog me?' said the culprit, with an allusion to the Stoical doctrine of predestination. 'I was predestined to be a thief.' 'Yes,' said the philosopher, 'and also to be flogged for thieving.' This is a common-sense way of dealing with such misapplication of metaphysics in the conduct of life. If all things are predestined, in that all is included the penalty that follows on the disturbance of the predestinated order of social life.

OPINION.

WHAT I don't know I can imagine,
And then with deaf conceit
I can imagine that I know
And hold the truth complete.

PUBLIC OPINION.

AN eagle swooped down to a field
Where troops of geese were feeding;
The geese, loud cackling, strained their necks,
For geese and goosery pleading.

The eagle spread his vanes, and said,
‘My soul hath need of peace ;
I'll sweep the sky in Jove's blue eye,
And leave the earth to geese.’

OPINION OF THE WORLD.

BLAME not the world, if outward show
Gives strange account of thee ;
The few will judge by what they know,
The many by what they see.

And if a king the streets should walk,
Dressed like a chimney-sweeper,
Of chimney-sweeps the crowd will talk,
And think of nothing deeper.

SCEPTICISM.

DOUT what you will, inside and out,
Before, behind, and round about,
Wise doubt is good for me and you ;
Doubt tries the false, and stamps the true.
But while you breathe God's blissful air,
Name not that godless word, *Despair*.

PSEUDO-HEROISM.

'**I** WILL lose all or win all,' said James II. on the eve of the 1688. That sounded very heroic, but the heroism of a man who insists on knocking his head against a stone wall is only the highest form of folly in hot haste to reap its own perdition.

CAUSE AND EFFECT.

WHOMAKES the wind and the breezy air?
'I, with my vanes,' the windmill said.

A snail that crept in his slimy bed
Believed his boast, and worshipped him there.

(Hint taken from Lord Lytton's 'Fables in Verse,' vol. i., p. 136.)

PHILOSOPHY.

AGREAT philosopher can never move the people, because he deals in large generalisations from which they are remote. A great poet, like Shakespeare, no doubt does the same, but while he instructs the few by his wisdom, he knows at the same time to amuse the many with pretty fancies, and to stir them with passions to which they are akin. Pure truth, which is the

philosopher's specialty, has no value in the market.

MY STRONG AVERSIIONS.

A GREAT scholar who smells of Greek grammar, a small poet who parades his verses, an ignorant man who pretends to know, a deaf person who pretends to hear, and a woman who lets nothing alone.

EYES.

PROVIDENCE gave us two eyes, both in front, because all action is forward, but one on each side, because action right forward in a straight line can never be independent of side regards, and safety lies, while in advance in a straight line marked, in keeping a sharp eye on either side, to see that nothing is near that may interfere with our direct purpose. An eye in the back of the head we do not require, as in the general case it would have nothing to do, and if it had, might disturb and distract the natural forward movement. Now apply this to human character. The man who sees right forward with only one eye in the centre of his forehead, is the man

of one dominant idea, philosophical or social, who is right in his principle and aim, but who refuses to look on both sides for qualifying and modifying circumstances. But the great defect is represented by a man with one eye, and that on the side of his head. All his views are from one side, and his whole life a sort of special pleading for his favourite side of the question. Another one-eyed man is the extreme Tory; his eye is in the back of his head; he sees only what is behind—he is a register of the Past. But the wise man, while he advances towards a noble object, has an eye on both sides of his head, and forms his conclusions from the pleadings of two adverse parties. He may also have an eye in the back of his head, and this he uses as a philosopher, a poet, or an historian. Vision all round, but action right forward, with occasional trending sideward like a ship on the tack, as side influences may dictate.

PLATO.

PLATO, with all his greatness, was the product of reaction against the latter democracy of Athens: and as such essentially one-sided, and in his polemical attitude only half true. As a Greek he was an intellectualist, as an anti-democrat he

was an absolutist, and both without qualification. As an intellectualist he condemned art, and subordinated it to knowledge; as an absolutist, he denied freedom, annihilated the individual, and turned society into a moral machine. He was a doctrinaire of the grandest order, and, like every doctrinaire, ignored the actual, and set himself to building palaces without bricks. His one-sided worship of the abstract *idea* as opposed to the embodied real reaches the height of grave paradox and solemn absurdity in the well-known cases of the preference of the carpenter to the poet, and his cool abolition of the family as the great social monad. In the spirit of Diogenes, when I read these things I feel inclined to say: Plato was the most sublime of philosophical pedants, the most intellectual of Puritans, the most unpractical of politicians, and the most consistent of Tories.

THE NEW GOSPEL.

1. **H**ATE all men.
 2. Suspect your friends, if you have any.
 3. Envy your friends, if you have any.
 4. Despise your opinions.
 5. Waste your substance.

6. Steal your neighbour's substance.
7. Never speak the truth unless you are sure men won't believe you.
8. Never confess that you are in the wrong.
9. Always follow the fashion.
10. Never be generous except when you have reason to believe that by giving a penny in one direction you may gain a shilling in another.
11. Give your passions full swing.
12. Think everybody a humbug except yourself.
13. Call everything 'bosh' except your own business.
14. Divide all mankind into two classes, the clever and the stupid, or the strong and the weak, of which the latter is naturally the tool and the slave of the former.

LAW.

LAW is limitation; limitation in some form or other of the freedom and the love of freedom with which we are all born. These limitations are necessary partly for the sake of the individual whose ideas of liberty might lead to excess, and from excess plunge into ruin, but chiefly for the sake of Society, which could not exist if every man for himself were allowed to fix the ratio

with which his instinct of self-assertion and self-aggrandisement should display itself. Unlimited individual liberty would in the general case mean general injustice, and unlimited licence for the strong to trample down the weak. Therefore there must be laws, and laws assuming the form of restraint. All restraint is disagreeable, and the more so when, as constantly happens in Law, an odious restriction is placed on all, to prevent the abuse of liberty by one in a hundred; for the Law cannot know who may make a hurtful use of natural liberty, and, to protect the interests of one, is compelled to control the pleasures of the many. Moreover, the restrictions of Law are apt to assume a certain formalism and pedantry which set them at war with our æsthetical sensibilities. The rules of life and the restrictions which they imply are artificial; the poetry of life and the freedom in which it revels is natural. A familiar example strikes me from agricultural economy. The windings of a rivulet, through a flowery meadow, are pleasing and picturesque, but if, to prevent the flooding of the meadow and render the ground fit for agricultural purposes, the stream should be forced to flow in an artificial channel, the limitation will naturally take the form of a straight line, and the beautiful brook will

become an unlovely ditch. So difficult is it to make the natural useful without doing prejudice to its beauty. Farmers and landscape-gardeners are, like stone walls and hedges, moral incompatibles.

JUDGMENTS.

WHEN we condemn other people we generally mean indirectly to flatter ourselves.

JUDGMENTS.

THE cheapest way to attain a reputation for being somebody is to deal in harsh judgments and severe criticisms, for the public generally is charitable enough to suppose that the person who deals in such swooping sentences has some substantial ground for his assumed superiority.

JUDGMENTS.

WHEN we look along a long line of street, and endeavour with our eye to fix the middle point, we are sure to divide it unequally, taking the first half as longer than it actually is, and under-rating the more distant half. Why? Because the eye measures the distance of the nearer half

from point to point, and calculates the intervals accordingly; but of the second half, the intervals, not being clearly seen, are apt to be overlooked and slumped, so as to appear fewer than they actually are. An exactly similar phenomenon takes place in our estimate of time, looking backward. We see what belongs to our own time distinctly and clearly, point by point, bad and good, and form, if we choose, easily an accurate estimate; but of any far-distant epoch we have only a vague and dim notion, and may easily overlook either the bad or the good points of the epoch, as our humour or the predominant impression may lead us. Thus ages of decadence, as the ages of the Roman Emperors, will be apt to appear worse than they were; and bright ages, such as epochs of heroism and regeneration in Church and State, will appear better than they were. In the one case we make no allowance for the virtues which exist as a secret salt even in the worst ages; in the other we make no allowance for the weeds which spring up with the good seed, most abundantly where the soil is stimulated by the richest manure. Saints were never so saintly, nor bad men so irredeemably bad, as they appear stereotyped in the bright or black record of history. Contemplation of the Past

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always tends to give a certain exaggeration to the view. We are apt to overlook all features of character not specially prominent, but we magnify those which are dominant. And thus we fill our imagination unawares with pictures of Gods and devils, who at bottom were only men.

LIFE, MEN AND WOMEN, ETC.

H

HUMILITY.

EVERY religion and every philosophy has its favourite virtue; and so Christianity has humility. The accentuation of this virtue arises necessarily out of the great distance between God and man potentiated in Monotheism. No doubt the Greek also felt how weak a thing a poor mortal man is before the thunder of Olympian Jove, but Polytheism had its graduated steps, which naturally led up to the Thunderer; Monotheism concludes all these gradations under the common condemnation of idolatry. The noblest expression of the Christian virtue of humility is found in the evangelical prophet Isaiah, ii. 7-22, and its most ludicrous caricature and lamentable travesty in the practice of Indian ascetics and Christian monks, both emphatically condemned by St. Paul in 1 Timothy iv. 3. Loyalty to the supreme ruler of the universe does not mean self-suppression any more than does loyalty to an earthly ruler; it merely means reverential recognition. If I could imagine myself seated on the everlasting throne of the God, the hearer of prayer, I should

of all things be pleased least with those exaggerated expressions of self-condemnation which form the staple of our formularies of prayer both in Calvinistic Scotland and in Episcopal England; great part of this is hypocritical, and as shallow as paint on the face of a Jezebel. I should listen rather to the petitions sent up in the spirit of sober self-assertion of which we have an example in the twenty-fifth and other Psalms. An excess of honest pride is a less grave offence against the just balance of the ethical ideal than an ostentatious parade of an unreal humility.

FAITH.

WHAT a woman strongly wishes, that she readily believes,
And with words of hopeful promise she her better sense deceives.

FAITH.

FAITH in man is a duty as well as faith in God; in fact, our general conduct every day in our intercourse with our fellow-beings depends at every turn on our faith in our fellow-beings. When that faith ceases, society ceases with it, and a rule not of men with moral natures, but of tigers and foxes in the guise of men, commences with it.

METAPHYSICS ???¹

ART is the joyous externalisation of inwardness.

Beauty is joyous externalisation of outwardness.

Poetry is the tempered soul leaping at verity.

Truth is the so-ness of the as-it-were.

Right is the awful yes-ness of the oversoul meditating on the how-ness of the thing.

Society is the heterogeneous buying peace with homogeneity.

A thing is simply an is-ness.

Matter is is-ness possessed of somewhat-ness.

Mind is am-ness.

Philosophy is mind trying to find out its own little game.

A TRIAD.

THOUGHT is the seed of all wise growths
That spring from stable root,

And from that root, when nicely stirred,

The bloom that blushes is the *word*,

And from that blossom the ripe fruit

That swells to crown our human need

With glory is the *deed*.

¹ This satire is included with some reservation. It is entered in the Day-Book in a strange hand, and is the only instance of such an occurrence.—A. S. W.

SPECIALISTS.

SPECIALISTS have a tendency to encroach, and, not content with being helps to Nature, aspire to be her guide and her governess. Thus the *surgeon*, glorying in his art, will be forward to perform a delicate operation when it would be safer to abstain ; the *theologian* laces, in scholastic creeds, lungs which had better be left to their free play ; the *lawyer* makes laws which he finds it impossible to enforce, or which, if enforced, produce some evil greater than that which he wished to eradicate ; the *grammarians* binds you by rules of style more stringent than the practice of the writers from whom he draws them ; and the *critic* judges the literature of all ages by a standard formulated from the fashion of the age to which he belongs. *Nature* always asserts her absolute freedom, and will neither have her legitimate range limited, nor her normal limitations invaded by the devices of any mortal.

THE THREE P'S.

THE Devil has three special baits to hook us at his leisure,
And all the three begin with P—power, and pelf,
and pleasure.

SENSE AND SENSIBILITY

ARE equally at variance. Sensibility magnifies trifles, sense disregards them.

LIFE.

THE temptation of young men is to get drunk with life, the temptation of old men to get sick of it.

LIFE.

WE come like shadows, and we pass
Like flitting shadows on a glass.

LIFE.

LIFE is not a jest, as the poet's epitaph has it in Westminster, but it certainly is a game, a game with a very serious stake, which it requires constant watchfulness to play well. In this, throws of the dice represent the favours of circumstance; the moves, the skill of the player.

LIFE.

LIFE is a great snubbing school; the conceited fool who does not learn wisdom there, will learn it nowhere.

IS LIFE WORTH LIVING?

(1)

I S life worth living? This means, I suppose,
You don't quite like the smell that meets your
nose:

Well, I agree, a leek is not a rose,
But with all that, I mean to keep my NOSE.

(2)

Is life worth living? Well, to tell you true,
It scarcely is—if all men were like you!

(3)

Is life worth living? Ask the bird that wings
Its breezy way, and upward soars and sings.

(4)

Is life worth living? Well, I would not fetter
A free man's choice; try if death suits you better.

(5)

Is life worth living? To propose the question
Gives proof of huge conceit or bad digestion.

(6)

Is life worth living? You don't like your dinner!
What then? This proves that you're a sickly
sinner.

(7)

Is life worth living? Well, the truth to tell,
I'm pleased with Earth—where would *you* choose
to dwell?

(8)

Is life worth living? Well, in any place—
Earth, hell, or heaven—sour blood will make wry
face.

(9)

Is life worth living? Well—one thing is clear,
If you go hence, no man will miss you here.

(10)

Is life worth living? Ask the flowers that spread
Their summer glory o'er the blushing bed.
They court the sun; and you debate if light
Were not much better swallowed up in night.
The mouth from which such senseless babblings
come
Should do the world a pleasure and be—dumb!

(11)

Is life worth living? Ask the blackcocks and the hens,
That pick hard berries in wild Highland glens;
They die sometimes by rot, sometimes by shot,
But all agree that they would rather not.
Learn, reasoning man, from the unreasoning bird,
And when you could be wise, don't be absurd.

(12)

Is life worth living? Pity 'tis that ever
Wit should forge nonsense, itching to be clever!
Go, work like other men, and find your joy
In fruitful toil, and don't write books, my boy.

(13)

Is life worth living? Ask the question when
Death's scythe is near, you'll get true answer
then.

(14)

Is life worth living? This depends on you!
Be true, and worth will live in all you do;
Be false, and honest Nature will uprise,
And blow your worthless work, like chaff, before
your eyes.

(15)

Is life worth living? Is the sun worth shining?
The sea worth flowing, or the grass worth growing?
The clouds worth raining, or your wit worth straining?
If to this way your wise men are inclining,
I'll be a fool with some few grains of sense remaining.

(16)

Is life worth living? When all Nature cries
Amen to you, I'll shut both ears and eyes,
And creep for comfort where the dead man lies!

(17)

Is life worth living? Yours or mine? Inanity
May suit your taste! My watchword is Humanity.
I'm proud to be a man, the top of Nature,
And, as a man with men, to grow to kingly stature.

(18)

When fears increase and apprehensions grow,
Life is not worth the living. Let us go!

LIFE.

LIFE has been often and justly compared to a *river* which, small and weak at the beginning, widens and strengthens as it goes on, till it becomes a strong rushing stream, with a broad opening into the sea. But what makes it broad and strong? The receiving into its bosom of the streams on either side that flow in the same direction. So it is with our moral life. Our strength and our breadth depend on the amount of *receptivity*; in other words, every moral nature is great in proportion as it receives into itself, and assimilates, the wealth of kindred moral natures. But *receptivity* depends on *sympathy*, and sympathy is only another name for *Love*; which in this view is not only the fulfilling of the *Law*, but the making of the man. The best man is he who is made up of the greatest number of other men.

WISDOM OF LIFE.

THE wisdom of life consists in a careful culture of your capacities, a large expansion of your sympathies, a loving acknowledgment of your surroundings, a quick eye for opportunity, and a dexterous use of circumstances.

RULES OF LIFE.

(1)

MY rule of life is with sure plan to work,
To trust in God and sing a cheerful song ;
To search what gem in each cold day may lurk,
And catch a side-advantage from a wrong.

(2)

Not what you plan alone, and what you do,
But when and where, how much, and how you
do it ;
These rule the chanceful games of life, and you
Must wisely view each move, or you will rue it.

(3)

Wouldst thou lead a happy life ?
Believe the thing that's said, boy ;
By the handle take the knife,
And never by the blade, boy.

And if aught may chance amiss,
At home or in the street, boy,
Seek—and you will find—a kiss
In every cross you meet, boy.

(4)

Have no faith in what thou fearest,
Evil finds who evil fears;
And for vanished loves the dearest
Weep, but never nurse your tears.

Watch and wait, look not for wonders,
Scan the time with watchful eyes;
Let the past's distressful blunders
Teach the future to be wise.

(5)

With wisdom plan and with stout patience plod,
And leave the growth of well-sown seed to God.

(6)

Never hurry, never worry,
Never fret and fume,
And when the Devil shows his face,
Bid him leave the room.

(7)

Don't be hasty, and don't be slack,
And always keep a reserve at your back?

(8)

How make your wit and your width to swell?
Do one thing at a time, and do it well.

THE MOMENT.

USE the moment, though it speed
On hasty wing from thee;
The passing breeze that wafts the seed
May sow a mighty tree.

LIFE.

LIFE is the only teacher. No man who has not fought a battle and served in a campaign knows what war means; no man who has not lived out in practice the precepts of the Gospel knows what the Bible means; and no man who has not acted philosophy as well as read about it knows what wisdom means.

LIFE—SELF-LIMITATION.

YOU fret and fume and kick against
Your human limitations;
Learn from that linnet in the cage,
And let it teach you patience.
It hath no space to flap its wing,
It may not burst its bars,
And yet the pretty plumy thing
The livelong day will bravely sing
A tune that never jars.

LIFE.

THESE seven things I find necessary for a noble and fruitful life:—

1. *Health*, as the strong root and the sap of the tree.
2. *Truth*, without which man must walk in the dark.
3. *Love*, without which a man must live for himself and not as a social animal; or say rather, *love*, which alone supplies the steam by which the machine of society is set in motion.
4. *Volition* or *will*, which directs that steam into a particular line, making the will a deed.
5. *Courage*, to stand to your point and withstand the gainsayer.
6. *Patience*, to wait the end.
7. *Sense* or *judgment*, with which to know the moment, and to use the opportunity, and to balance the forces, and to control the operations; a faculty without which the greatest gifts are apt to waste themselves in exhibitions more fruitful of momentary wonder than of abiding results.

LIFE.

FROM darkness into darkness shot,
We blaze an hour and are forgot.

HAPPINESS.

FOUR steps to happiness:

1. Accept your limitations.
2. Seize your opportunity.
3. Enjoy the good of the hour.
4. Improve the bad, and if you can't,
let it drop.

RULES OF LIFE.

(I)

ἀληθεύων ἐν ἀγάπῃ.

Speaking the truth in love.

If men were wise from brave St. Paul
This goodly text to borrow,
And act it out from hour to hour
And day to day, with sacred power,
They'd make this earth for great and small
A heaven of bliss to-morrow.

(2)

Know what you are, and where you are, and when
you lift your hand,

Know what to strike, and where to strike, with
luck at your command.

(3)

Know what you are, and where you are, and ply
an honest trade,

And by the handle take the knife, and never by the
blade.

LIFE AND DEATH.

THE minute and curious care which Nature displays in the creation of the individuals is to our imagination strangely contrasted with the style of apparently wholesale carelessness and indifference with which she sweeps them off the stage in death. But there is really nothing strange in the matter: she makes them alive in millions, to show her joy in life; she sweeps them away by death in thousands, that she may make room for more life. And as for the particular form in which death comes, that is a matter that depends on a concatenation of divinely ordered forces, with which we have

nothing to do. We see that the merciless wars of William the Conqueror achieved in a short time a unity for England which she had tried in vain by a floundering process of five hundred years to work out for herself; and so storms and earthquakes, which bring many deaths in their train, have no doubt a mission of conservatism and new creation to perform in the organism of the whole, of which the individuals who suffer, though they may submit to the necessity, will never either comprehend or relish the operation.

DEATH.

DEATH is the price we pay on earth's green sod

For God's free gift to live and work with God.

DEATH.

BLAME not the Gods ; all things grow old and die,

That earth may have an ever new supply
Of fresh young lives, to romp and dance and play
Upon the fresh green sward in merry May.

You've played your part from youth to sober age
Not badly; wisely now you leave the stage.

DEATH-BEDS.

DEATH-BEDS are generally stupid, often painful, sometimes horrible, seldom glorious, sometimes ghastly farcical. Such a ghastly farce as that enacted by the attendant priesthood at the death-bed of Charles II. of England and Louis XV. of France is enough to make any man virtuous. To avoid such a hideous combination of the tragic and the ridiculous in the close of life, let me at all events cultivate a little decency in its career.

DEATH.

(1894.)¹

NOT death is evil, but the way to death,
Through dim divinings and with scanted
breath,
A length of deedless days and sleepless nights
Sown with all sorrows, shorn of all delights.
Teach me, O God, in might and mercy sure,
Teach me, the child of joyance, to endure.

¹ Written just before his death.—A. S. W.

Endure, in truth no easy thing to learn,
But how to learn it be thy main concern ;
Though now thou canst not march with rattling
speed,
Thy soul shall shape thy thought into a deed ;
Look round and find some useful thing to do,
And God will make it pleasant work for you.

DEATH.

GOD is life, disease a natural accident, and death a necessary close. Strictly speaking, not death but dying is the great evil; so this evil is only necessary from the obstinacy with which everything living clings to life. If life were as miserable and worthless a thing as some thankless persons in fits of idle talk would have it, there would be a good many more suicides in the world than even the blackest columns of the newspapers report. Suicide is only a desperate stroke of Nature to get rid of an overclouded, overstrained, or undermined vitality which has become unbearable. The blasted tree that will neither bend nor break must be hewn down.

DEATH.

DEATH is generally stupid and humiliating, sometimes painfully tragic, sometimes contemptible, very seldom noble. The best chance of a noble death is not on the sick-bed, but on the battlefield.

CHIEF END OF MAN.

THE chief end of man is victory over recurrent evil through intelligent energy inspired by love.

CHIEF END OF MAN.

THE chief end of man is to realise his highest ideal by intelligent and persevering work in the face of difficulty, obstruction, and danger. Of this we may take a lesson from the salmon.

MAN—HIS SPHERE.

SUN lofty thoughts, and wisely fear
To be sublimely crazy;
Scan, if you will, the starry sphere,
But learn to love the daisy.

MAN.

THE true test of greatness in a man is to throw him suddenly into new circumstances and see how he comports himself. Mere talent under effective drill may do good work under common conditions; but when new relations and unaccustomed circumstances fling a man back on Nature and first principles, no amount of mere talent, however well drilled, will enable a man to master the situation. Face to face with untried problems, only the originality of a strong and thoughtful nature can prevail. Witness Braddock in the Ohio campaign of 1755.

MEN.

HATE no man; but pity sinners, despise cowards, avoid knaves, work with the wise, and amuse yourselves with fools.

MEN.

IN managing men, the great point is not to offend their self-importance. All men value themselves as something, and think that they have no right to be treated as mere tools. Never-

theless, they must be guided and virtually used as tools by those who are natural superiors, and without whose direction they are powerless. In this state of things the man who claims the guidance, must, above all things, avoid the air of superiority, and appear to refer to the decision of the weaker party a course of conduct which really proceeds from himself. What Chinese Gordon says of the Chinese is true of all men: 'They like to have an option, and hate having a course struck out for them, as if they were of no account in the matter.'

MAN AND MEN.

GOD cares for man; men care for themselves, or at least are meant to do so. Here lies the key to many mysteries, and a text potent to turn much superficial pessimism into substantial optimism. Death, for instance, is the greatest of evils to the individual, but at the same time the greatest benefit to the race; for if it were not for the constant disappearance of the old and unfit, there would be no room on the stage for the advent of a fresh troop of new and eager performers. Thus death, the greatest bane to the individual man, becomes the condition precedent

to the great miraculous blessing of the races that inhabit the earth, the blessing of rejuvenescence. Then again, War, which means death in its most hateful and odious form to many, brings with it a double blessing to those who are strong and fortunate enough to survive its necessary bane: the blessing of manly self-assertion and self-sacrifice on the part of those who stand up in defence of the most sacred rights, and the lesson of moderation and respect for rights, which the invader carries with him from the field where his insolent aggression was repelled. Liberty is always most highly prized by those who have expended their strength and risked their lives to obtain it. And in a similar fashion may we not say that not only military warfare, but all struggle and striving, bring with them a blessed fruit, which to comfortable ease must for ever have remained impossible; and in this view all temptations, trials, and hardships, though evil in themselves, and disagreeable to the individual, are beneficial to the race, as the conditions of a moral victory and a well-tried manhood are unattainable without them. Lastly, under the head of Providential arrangements, good for the race, but bringing with them not a little that is bad to a few individuals of the race, I must set down the

potency of that passion which leads to the union of the sexes, and the connubial relations; for how many a tragic love-story and fretful marriage might have been avoided, had the passion been less potent, and the unions to which it leads been made under the influence of more cool, cautious, and calculated motives! But then, neither might the growth of human life on the globe have been so luxuriant, nor the character of the progeny of such multifarious diversity as under the present system of pleasant fancy and impulsive attractiveness. It is better that marriages should be rash sometimes, and unwise, than that they should be always prudent and politic, in a fashion not far removed from selfishness. In short, my optimistic formula would go so far as to say that all evil is good for the race, though bad for the individual, or bad both for the race and the individual, to make a higher good for both possible.

YOUTH AND AGE.

NOTHING is more beautiful than youth—youth which has the promise not only of virtue that now is, but of that which is to come. One thing I know, and can conceive more beauti-

ful than youth, viz.: that rare form of old age which unites the pleasantness of an unruffled front with the beauty of purified emotion and the sublimity of grave experience.

YOUTH AND AGE.

SPARE *no arrows*, is the young man's joy ;
Waste no arrows, says a wise old boy.

YOUTH AND AGE.

YOUNG men imagine that they can take Heaven by storm ; old men think that there is no Heaven to storm. The young err by rashness, the old by despair : both foolishly, for the mission of man is not to storm Heaven, but to cultivate Earth.

Or

The young man's danger is his hasty conceit to appear to be somebody, and to do something ; the old man's temptation is to retire from the scene prematurely, because he thinks he can do nothing. The one requires wisdom to pause, the other courage to go on.

FRIENDS.

HAVE friends the many leal and true,
But like the pest the bad eschew,
Nor choose thou him, though classed a saint,
Who blurs all bright things with the taint
Of his own sadness ; fear to borrow
Love from sick souls that dote on sorrow.

KINSHIP AND FRIENDSHIP.

KINSHIP is a matter of community of blood ;
Friendship, of communion of souls. Blood
may be, no doubt, thicker than water, but soul has
more attraction than body. Things may be very
close of kin externally, like *frogs* and *toads*, but
altogether different in their habits.

Frogs and toads, though close akin,
Don't agree at all ;
Froggie loves the nimble leap,
Toady loves to crawl.

MEN.

DON'T blame manhood, with Nature go to
school,
And learn sometimes to think yourself a fool.

You'd have no birds but eagles in your ken,
And make all hills as big as Nevis Ben;
Be wise, nor hope nor fear great things from men.
What Plato says is true, and very true—
The very bad and very good are few.

MAN.

TAKEN overhead, under normal conditions,
human beings are good, but often weak,
and rather striving after wisdom than finding it.

MAN'S PLACE.

THE Gods command our fate, and point the
way,
Our part to wonder, worship, and obey.

All men are beggars to the God who gave both
heart and hands,
And beggars must take what they get, nor dare to
make demands;
The worms make no demand for wings, and you,
if you are wise,
Will hold by mother earth, nor lust to navigate
the skies.

YOUTH AND AGE.

SUPPOSE a green old age entirely free from all that is commonly classed under the 'infirmities of old age,' and this case, no doubt, is rare—even so, as compared with youth, it is deprived of great advantages—spurs to exertion, more accurately—which age cannot possibly have: (1) the novelty of the scene, and the stimulus to adventure therewith connected; (2) the self-importance of the individual, and the importance he attaches to his own work. The young man is impelled to action by the love of doing something in an unknown world, and by the thought of doing something that gives him a prominence in the world; the old man requires to go out of his way to find anything new in the world, and whatever he finds to do, after a large experience of life, must appear to him infinitely less significant than when he first started in life. He used to think even his crude opinions big with the Fate of a mighty Future; he is soon aware that even his best actions may pass over the billowy roar of things, with as little effect as a local shower on the tides of ocean. From this diversity of position arises, that while the besetting sins of youth are

conceit and *rashness*, the natural weaknesses of old age are *indifference* and *timidity*. The young man is too ignorant to be wise, the old man too wise, and it may be too weak, to be adventurous.

AGE.

'**W**HAT use of you, senseless old man?
I much desire to know.'—

'I stand a sign-post, and I can
Show young fools where to go.

'And yet, belike, my use is small
And vain my warning civil ;
Young men spurn old wisdom's call,
And ride straight to the devil.'

YOUTH AND AGE.

THE watchwords of age are *Endure* and *Enjoy*,
the watchwords of youth are *Believe* and
Achieve.

WOMEN.

WOMAN, the gentlest of all creatures, is apt
to become masterful and even tyrannical.
This, because she is a creature in whose composi-

tion emotion dominates, and emotion, when highly stimulated, becomes passion, and passion spurns all reasonable limitation and becomes tyrannical. Besides, there are women with more than ordinary firm will and persistent purpose; these, when winged by the passion which is natural to the sex, become intolerant, masterful, and more tyrannical than men. If they *love* strongly, they also *hate* strongly, and fly directly to the mark of their abhorrence, like an arrow from a bow. Qualification, to the intense action of the impassioned soul, is treachery, and contradiction is treason. Like a stormy wind they will have their sweep and ignore all contraries. And from this predominance of the emotional element, it seems plain that, though she may try many things and succeed in most, she is, with her normal outfit, materially incapacitated from being a statesman or a judge.

WOMAN—OPPRESSIVE KINDNESS.

NAY, spare me this: your fair command
 'Tis hard to be refusing;
But sometimes I incline to stand
 On legs of my own choosing.

Your careful, far-providing ways
Are of sublime dimensions ;
But Hell, the Spanish proverb says,
Is paved with good intentions.

WOMEN.

(AFTER EURIP. 'IPHIG.')

FOxes and priests and lawyer loons have
wiles,

But chiefly fear a woman when she smiles.

Smiles I can stand, but when a woman
weeps,

I weep, and with one piteous look she reaps
A harvest of submission.

WOMEN.

WOMEN have more love than men and less
charity; more love, because the emotional
element generally is more potent in the sex; less
charity, because where love is strong, hatred is
apt to be strong in proportion, and where hatred
is strong, charity and toleration—for these two
virtues are merely different stages of the same
growth—are more difficult of exercise and more
rare. Here, as in other cases, the virtue and the

vice, the abundance on the one side and the defect on the other, grow out of the same root.

CRITICISM OF WOMEN.

THE criticism of women proceeds not generally so much from a large survey and a cool judgment as from a delicate sensibility. Their finer feeling finds an offence in many things which are passed over unnoticed by the broader survey of the man.

.

It is a misfortune to have a more keen sensibility to faults than a ready appreciation of excellences in a person or object; for this tendency, however free from vice, not only perverts judgment but prevents enjoyment. This is the misfortune of women and of not a few men also of the most highly cultivated taste.

WOMEN.

A WOMAN wishes and believes, a man wills and achieves. The wish of the woman hardens into a faith, the will of the man ripens into a fact.

WOMEN—OBSERVATION.

YOU may dodge the police, you may spin out a
lease
Of life from the Fates of a length quite un-
common;
But when she would know what you're backward
to show,
You'll never deceive the sharp eye of a woman.

A LADY.

A LADY is a woman made perfect in dignity,
grace, goodness, intelligence, polish and
usages of society, always without any loss of
naturalness and simplicity on the one hand and of
energy and force on the other.

WOMAN.

A MASCULINE woman and a feminine man
are equally out of Nature, but with this
difference: that whereas the woman of the male
temper only fails to be *agreeable*, the man of the
female temper makes himself *contemptible*.

DISEASES—SPIRITUAL AND
CORPOREAL.

WHY do spiritual physicians from the pulpit systematically magnify and exaggerate our moral diseases, while our medical attendants rather extenuate and understate them?

SAINTSHIP.

IF to unmake the work so grandly made
By God, to turn self-torture to a trade,
Be saintship ; to hate all things fair and fine,
And, with my back turned to the bright sunshine,
To mope in mouldy cell or grimy shrine ;
To hear with horror when a tuneful fiddle
Calls nimble legs to trip it down the middle ;
To count it sin to kiss a pretty maid
When eyes are blind, or neath a leafy shade ;
To put peas in my shoes and drink no wine,
And teach my stomach to despise my dinner ;
If to such saintship your chaste heart incline,
Be you the saint, and let me be the sinner.

LOVE.

THERE are no two things more different, though bearing a common name, than Love Platonic and Love Christian. Platonic love is an

impassioned admiration of excellence ; Christian love, as commonly understood, is an intense sentiment of brotherhood. The one is closely allied to worship, the other is a form of pity.

LOVE.

LOVE is the fulfilling of the *Law*, the satisfaction of the *soul*, the cement of *society*, and the salvation of the *state*.

LOVE.

LOVE as many persons and as many creatures as you possibly can. Love is the only power by which you can make yourself rich in a moral world. Love especially all innocent, good, and beautiful things. Love flowers, love children, love above all things good and chaste women ; them you cannot love too much ; their love will always benefit you, never do you harm. Every man who hates or despises another without cause simply excludes himself by his own fault from much of the disposable wealth of the moral world. He is like a man who should take 15s. instead of 20s. because he falsely believes that 5s. out of every 20s. are base coin.

KISS.

WHY kiss? because each inward passion
flies
To fashion for itself a fit expression,
And thus the rounded rosy lips are wise
To give the swelling heart a full confession.

EYES.

YES are the windows of the soul,
And when I look on thine,
Methinks a God looks out on me
From their pure lucid shine.

Light, Life and Love—what triune grace
More full of God may be?
And when I look into thine eyes,
I find them all the three.

Let Athanasius launch his creed,
And Calvin dogmatise;
The Trinity that serves my need,
Looks from thy soulful eyes.

MARRIAGE.

LIVE unwived, and as life goes,
Of your own self you'll soon grow weary ;
Marry, and if you find a rose,
You'll find a thorn too in your dearie.

What then ? No doubt the rose has thorns,
Still 'tis the best of flowers to me ;
And though my cow may butt with horns,
The best of good milk-cows is she.

MARRIAGE.

IT is always more easy to gain a man's heart
than to keep it. It is gained by the charm
of the moment, it is kept by the wisdom of the
life.

DIGNITY.

THE moment a man begins to think of his
dignity, that moment he loses true dignity.
Dignity of character arises from being habitually
possessed by a high social ideal, which of course
excludes all occupation with self. Self is always
small.

SOLITUDE AND SOCIETY.

EXCESS of society, in the poet or philosopher, dissipates the constructive faculty; excess of solitude concentrates it upon unrealities.

WORK.

THE necessity of working is the true school of character, the mother of great achievements. The more Nature does for us, the less we do for ourselves, and the less of effective manhood do we possess. Witness the men of New England in America contrasted with the men of the South, and the Scots as contrasted with the English. Bred in a hard school, more work may always be expected from the rough Scot than from his soft Southern neighbour.

CIRCUMSTANCES.

GREAT men and small men owe their advancement equally to the wise use of circumstances, but small men like Monk succeed by becoming the tool of the dominant party, great men like Cromwell by making the dominant party the tool to their advancement.

DANGER.

THE man that blinks at danger and the man that is blind to it both equally fail to see victory; for such blinking implies fear, the overture of defeat; and such blindness signifies the want of precision which makes the steps invisible that lead to victory.

DIFFICULTIES.

DIFFICULTIES are the true test of greatness. Cowards shrink from them, fools bungle them, wise men conquer them.

CIRCUMSTANCE.

PRUDENCE yields to circumstance, folly quarrels with it, pride defies it, wisdom uses it, and genius controls it.

WISHES.

HE who wishes, feeds on dreams;
He who frets, prolongs his sorrow;
He to-day who wisely schemes
Will reap rich crop of good to-morrow.

A GENTLEMAN.

A GENTLEMAN is a man who, when a subscription list is carried round, always gives a guinea, and never a pound !

A GENTLEMAN.

A GENTLEMAN is a man who combines a high and well-grounded self-esteem with a habitual, nice, and delicate regard to the rights and feelings of others. According to this definition, the person who incurs a gambler's debts, and pays them, while his tailor's bill remains unpaid, is not a gentleman.

GOOD MANNERS.

GOOD manners are the natural and graceful expression of a beautiful and noble nature, deriving their value from the root out of which they grow; never shallow, therefore, and never artificial, and as various as the types of character of which they are the outcome.

'A CLEVER FELLOW.'

A LL eyes, all ears, all tongue, a clever fellow ;
But if you seek for thinking, ripe and mellow,
You might as well seek for that thinking in
A dog's tail wagging, or a monkey's grin.

HEALTH.

A MEDICAL man, meeting with a hale and hearty octogenarian, asked him to tell him shortly what special rules he had observed during life so as to stand out in such good condition for fourscore years. His reply was : 'The rules that I would give from my own experience, for a length of happy years, are these: (1) Be at peace with your conscience and your God; (2) Be at peace with your neighbour; (3) Have nothing to do with *doctors*.' This answer, when sounded to the bottom, practically implies to the dismissal of all professional ministers to human weakness, as well as to the medical profession, for a man who takes good care of his own conscience has no need to ask advice from the priest, and the man who does not quarrel with his neighbour has seldom need to apply to a lawyer.

BEAUTY.

A FAIR face, like a fine vestibule to a house, is a good introduction to society ; but if the fine vestibule leads into a mean and dirty abode, it only makes the disappointment the greater. So with faces : if the fair face leads to no fair soul, the eye of admiration that feeds upon it will soon be sated, and pass lightly into indifference, or even contempt. A fair face without a fair soul is like a glass eye that shines and sees nothing.

WEALTH.

'WEALTH consists,' said Voltaire, 'in the abundance of useful and agreeable things.' True, but *well-being* in a state, which is of more importance than *wealth*, consists in the abundance of healthy, happy, and normally well-conditioned human beings.

MONEY.

DESPISE not money : he is prince of fools
Who being hired for work neglects his tools ;
The poor man has two hands ; the rich man plies
A hundred arms, and sees with fourscore eyes.

WEATHER.

SOME days are good, some bad, some worse,
Some bright, some dull and dreary ;
But you still keep your quiet course,
And never spur the jaded horse,
And rest when you are weary.

FASHION.

NATURE loves freedom, Fashion forges rules,
A shield to cowards, and a guide to fools.

CHARACTER.

MAN'S character is formed, in the general case, more by the quality and growth of work, by which he holds a place in a working world, than by the capacities and tendencies with which he is born. That profession, therefore, or occupation is best for the formation of character, the practice of which imposes on a man the necessity of cultivating and bringing to a fruitful growth the greatest variety of the human endowments with which he made his start ; and that is worst which, by confining a man to a

narrow sphere of monotonous action, leaves a great part of his nature to become dwarfed for want of exercise, and sacrifices the well-rounded completeness of a normally developed man to the accomplished dexterity of a single function. Most professions in this day, especially under the specialising forces connected with our modern civilisation, fall more or less under the action of this dwarfing and narrowing tendency, and he is in all cases at once the strongest man and the most perfect gentleman who has kept his mind and manners and whole tone most free from the special type which the daily practice of his profession is too apt to impress upon him.

CONTRARIES.

ALL moral maxims are true only in the circumstances to which they are meant to apply; and as circumstances are often not only different but contrary, of course contrary maxims may apply to contrary circumstances, and two apparent contradictions may be equally true. Of this we have an interesting example in St. Paul's letter from Rome to Timothy, where he gives an account of the evil treatment he had received from those who ought to have befriended him in his

misfortunes. Alexander, the coppersmith, he says, did him much evil, and of the other persons who should have stood by him, not one remained, but all sought safety for themselves. Of the first offender he says—not ‘God forgive him,’ as might have expected, but—‘May God reward him according to his works’; but of the others, ‘May it not be accounted to them.’ No doubt there is a reason in this special instance, for Alexander had done positive harm, and great harm, to the Apostle, while the others had only left him in the lurch; positive malice in the one case, and want of moral courage in the other; but a great principle is deducible from both: that no moral maxim is given as an absolute rule for all possible cases, and that a case may always occur where the exact contrary maxim will supply the wisdom of the moment. Wishing well to our enemy is no doubt a very high platform of moral judgment; nevertheless, cases may occur in which a righteous indignation may pray God to punish the rascal as he deserves.

CHARACTER.

IT is new circumstances that try a man, develop what is in him, and form his character. Therefore the surest way to stunt your growth as a

moral being, and make the formation of a manly character impossible, is to remain through life under the influence of the same narrow surroundings amid which you were born.

A CAUTION.

WALK warily, for though you fall
And lightly rise again,
Small men will spy and magnify
The slips of bigger men.

SONG.

I SING a song when I am glad,
Song gives sweet breath to gladness ;
And with sweet song, when I am sad,
I take the sting from sadness.

WINE.

WINE is the drink of the gods, milk the
drink of babies, tea the drink of women,
beer the drink of Germans, and water the drink of
beasts.

LITERATURE AND CRITICISM, ETC.

L

CRITICISM.

(ADVERTISEMENT.)

WANTED a smart young man to perform the business of literary critic to the — Review. He must be a young man of quick glance, and of ready and fluent style. Profound thought, sound judgment, and large experience unnecessary; but clever conceits and a turn for epigrammatic points are prime requisites. Accuracy will be expected when dealing with minute points in history and topography, but any difficulty on this head may be avoided by dealing largely in generals. A quick sensibility to faults is desirable rather than a large sympathy with beauties; and in all cases a general tone of superiority is indispensable, and always more grateful if sauced with impertinence.

N.B.—No person need apply who is of nice and scrupulous conscience, or who allows himself to be influenced in forming his judgment by Matthew

vii. 1., or by St. Paul's declaration that *Love is the fulfilling of the Law*, or by Goethe's doctrine that reverence lies at the root of all excellence.

A POPULAR CRITIC.

A SMART book taster, without taste for books,
 A lad with lips of scorn and loveless looks,
 Blind to all beauty, to a fault sharp-eyed,
 Blown with conceit and stilted up with pride,
 This is your Critic or for prose or rhyme,
 The shallowest sophist of this talking time.

CRITICISM.

THREE are three kinds of Criticism : (1) The Criticism which sees virtues in order to imitate them ; (2) The Criticism which sees faults in order to avoid them ; (3) The Criticism which seeks faults for the mere pleasure of seeing them. Of these the first is the most productive of devoted enjoyment, being in fact the regular and proper food of the soul; the second is useful as an adjunct to the first as a matter of discipline; the third is altogether worthless, or rather positively pernicious.

ANONYMOUS CRITICISM.

ANONYMOUS Criticism, though not necessarily bad, in practice has generally a demoralising tendency. It acts as the shield of ignorance and the mother of impertinence.

CRITICISM.

CRITICISM is good when it *grows* as an incident to admiration, bad when practised as a dominant function and a special business; good also when our object in criticising is to avoid faults in ourselves, not to find faults in others. Here, as in all other cases, it is the moral inspiration that gives value to the function of the understanding. *Love is the fulfilling of the Law.*

CRITICISM.

'**N**O man,' says Ruskin, 'can be rightly appreciated except by an equal or a superior.' Hence the rarity of true Criticism. In nine cases out of ten in critical writing, the superior is judged by the inferior; and if to the want of capacity to judge from this inequality of platform, we add the want of love, that is, the want of the desire to make a true judgment, we shall easily understand what floods of foamy and tainted matter must in

this writing age be darkly poured forth on the world of readers in the shape of criticism. All are ambitious to have an opinion, but few give themselves any trouble about the source from which, or the materials out of which, they derive it. The wisdom of the wise is not to have many loose opinions to sport, but a few well-weighed judgments to publish when opportune; in other cases to be silent.

BOOKS.

BOOKS are useful being good, but not good books alone;

'Tis thinking knows to build the house, books but supply the stone.

BOOKS.

WHOMO *trust* in books are slaves to their own tools,

And though bedoctored in a hundred schools,
And laced with logic and with grammar rules,
Are gilded skeletons or stilted fools.

BOOKS.

THE way to know a country is to walk through it, the way to know a book is to *think* through it. The process in both cases must be

slow, but it is complete, and the results are permanent. A railway traveller touches a country, a pedestrian shakes hands with it, a settler lives in it.

BOOKS.

LIFE's the great teacher: take this text from me:
I'm an old stager bred behind the scenes;
Men may write *books* on Strategy, but he
Who smells the powder knows what battle
means.

LIBRARY.

HOW to keep your library in good order—
Keep your books in glass cases, and never
take them out.

POETRY.

POETRY is harmonious wisdom or impassioned
philosophy.

POETRY.

POETRY is *Reality*, selected, sifted, permeated
and enlarged by the instinct of perspective
in the soul, (2) illustrated and decorated by fancy,
(3) animated by passion, (4) dissected by reason,
and (5) harmonised by the rhythmical utterance of

intelligent speech natural to the soul when moved by noble and pleasant emotions, (6) and so handled under all these influences as to slide sweetly in the ears of the hearers (for readers are only a modern and a secondary phenomenon) with a cunning combination of solidifying enjoyment and stimulating suggestiveness.

POETRY.

POETRY is harmonious wisdom; if without wisdom, it should not be written at all. The world can never be the better, often the worse, for dressing folly out with fine phrases. If, on the other hand, the thing that is written in verse be without fine harmony, it had better have been written in prose. 'Tis better to walk decently than to dance awkwardly.

POETS.

'**P**OETS are generally unhappy.' This remark, made to me by an intelligent lady of my acquaintance, sets me a-thinking. A certain amount of truth lies, no doubt, in this observation; but, as usual in such cases, it is only part of the truth stated as the whole. The truth here is

twofold: (1) It is true that all thinking has a certain affinity with sadness, which cannot be predicated of thoughtlessness; and all true poets are thinkers, being in fact impassioned philosophers; (2) There is a class of poets whose poetry consists in ecstatic sketches of intellectual exaltation, from which, by the law of reaction, recurrent fits of meditative melancholy consequently proceed. But beyond this, I see no truth in the assertion that poets are generally unhappy—that they are in any way as a class more unhappy than other men. Of course, if they are thoughtless and imprudent, and live at random, and allow themselves to drift, or if they are wanton, licentious, and dissipated, they will pay for it; but if they do so, they do so like hundreds of men who are not poets, only fools. One might as reasonably say that poets are generally intemperate. But if Burns indulged in the national potion rather freely, this was the fashion of the age to which he belonged, and no part of the gift of the Muses which he possessed. If some moments are given to melancholy, it is quite as true that some poets are given to drink; not that poets generally are drunkards. Take the great British poets of the last hundred years—Burns, Wordsworth, Southey, Coleridge, Tennyson, Browning, Shelley, Keats, Byron, to

mention a few—and say whether the unhappiness that attaches to some of them does not belong to the idiosyncrasy of the individual rather than to characteristics of the class. On the contrary, I should say that poets as a class are happier, and a great deal happier, than other men. Granted that they have more keen sensibilities; but if this increases their capacity of pain, it increases the number and the intensity of their pleasurable feelings in the same proportion. To our moral nature sympathy means wealth, and as a poet is the most sympathetic of human beings, he must also be the most wealthy, and if the most wealthy, the most happy, provided always he makes a good use of his wealth, whether moral or material. Nobody denies that money, or material wealth, is a good thing, though of course it conduces to material happiness only when under the presidency of Reason; in the same way sympathy, or moral wealth, is inherently a good thing, though of course always as subject to regulation under the supremacy of Reason. All that can be wisely said about the alleged unhappiness of poets perhaps amounts to this: that if they are unhappy, they are so in a more intense style than prosaic mortals, and their expositions of moral misery, as in the case of Byron, will be more

noticeable, and more talked about; just as the sins of the saints are a more marketable commodity in the gossiping world than the sins of sinners.

ARISTOCRACY AND POETRY.

BETWEEN the aristocracy in its best form as the fairest blossom of society, and poets as the blossom of the intellectual life, there runs a parallel in certain points which may be stated thus: (1) The aristocracy, as being born free from the necessity of working for their daily maintenance, start at once on a higher platform, their case being, not the low one, how to live, but how to live well, to live pleasantly, gracefully, and nobly; the ground being, as it were, cleared for them, they have only to grow, and to grow freely and grandly. (2) Hence they have leisure and opportunity to take a larger and a broader view of human life. Not confined to a narrow space, they travel both in body and in thought through different countries, and learn to make just judgments by comparison; hence they are more apt for administration, for statesmanship, and for politics. (3) Their peculiar virtues are these—they are independent and free from all servility in mind and manner; they are secure in their

position, and therefore can afford to be generous and forgiving, when those on a lower platform could not afford to be generous, and might be apt to be jealous or suspicious; they have a fine sense of honour, because habitually obliged to acknowledge in others what their sense of self-esteem misses so strongly in themselves; they are courteous, and polite, and pleasant in their manners, because from the cradle upwards they have been removed from all sorts of coarseness, rudeness, and violence. They are like garden plants, if not always more vigorous than the wild ones, certainly more fine and more delicate. Now take the poet. As the aristocrat of intellect, he starts where prosaic souls end; his finer sympathy, more vivid conception, and more wide imagination place him on an intellectual platform as high above a merely utilitarian intellect as the aristocratic platform in society is above the platform of the working man. Humanity is his shop, and the whole of human fates and fortunes his business. Then the form of expression which he cultivates with all the graces of number, and picture, and passion, is as superior to the expression of prose as the manners of the aristocracy are to the manners of a clown. Again, his virtues are similar: independence, generous

sympathy, truthfulness, and kindly recognition of the good and the beautiful in others. But the vices which lie near to these virtues are as obvious, and run in as perfect a parallelism. The more sail, of course always the more danger, unless ballast be present; and so the very freedom from vulgar restraining powers, which belongs to the poet and the aristocrat, leads to all sorts of licence, insolence, self-indulgence, and excess, to which natures of lower range and more narrow sweep have no temptation. We may say, therefore, that the poet and the aristocrat equally require an extraordinary amount of self-control and of fine moral sensibility to save them from the abuse of their powers; and we may say axiomatically perhaps, that the man of poetical temperament, like the scion of social aristocracy, if not better, is apt to be worse, than other men; just as a high-pressure steam-engine is more dangerous than a low-pressure one unless regulation be proportionally strong.

LANGUAGE.

THE most persistent force in social life, even more persistent than religion, is language, growing as it does from one generation to another

almost as closely as the atmosphere which they breathe, or the blood which they inherit. But the linguistic atmosphere which people breathe for the purpose of social intercourse may be corrupted more easily and more extensively than the atmosphere which supplies them with the breath of life; and the great agent employed in the corruption is conquest, or great social preponderance acting persistently in a less violent form. Exposed to such a preponderant influence from without, every language will die unless endowed with a strong power of self-assertion. The Flemish settlers whom Henry I. settled in Pembrokeshire did not adopt the Welsh language, because the influence of Wales was too weak, and the social influence of England too strong, to overwhelm their persistency in a dialect so cognate to English, and so foreign to Welsh. The language of their Turkish conquerors did not extirpate the language of the Greeks, partly from the odious character of the conquerors, which created repulsion rather than fusion, partly from the exceptionally strong power of resistance in the literary and religious tradition of the people, of which their language was the exponent. But whenever a people inferior in social influence and in culture is habitually exposed to the action, under

favourable circumstances, of a superior people, there the language, which the people may have spoken for thousands of years, is doomed. An example of this before our eyes is Gaelic in the Scottish Highlands, which is receding every day from the ground which it has so long held, in such fashion that the children of Highlanders are in many districts growing up in utter ignorance of the language which warmed the devout feelings and braced the manly purposes of their fathers. So it must ever be. Language is 'like money,' it exists for a moral, as the other for a material, currency; and as the sphere of the currency is contracted, it must contract along with it, and in due sequence disappear altogether.

STYLE.

THE first quality of style is to be easy and natural, to drop like ripe apples (so Goethe's style), or to hit like the strokes of a good fencer (so Shakespeare in *Julius Cæsar*). I do not like an over-condensed style, like that of Thucydides in his speeches; an involved and affected and ingeniously obscure style is bad, because it is the object of style to manifest thought, and it is an excellence to make this manifestation with grace.

I do not care how long a man is in building his sentences, but when they are built, let the painful process of their creation not appear.

PEDANTRY.

A PEDANT is a bookish thing
 That makes a mighty clamour
 To plait a wreath from dead men's bones,
 And strangle thought in grammar.

IMAGINATION.

IMAGINATION is always wiser when she recreates the best that has been, than when she prophesies the best that may be. In the former case, she can deviate from truth only by a little exaggeration and high colouring, for which a wise allowance will be made ; in the other case, the temptation is near to stray into the region of the impossible and the absurd.

IMAGINATION.

IMAGINATION is, of all our faculties, the one, I fancy, which demands most schooling, and yet, I am afraid, is apt to get least or none at all ;

for our schoolmasters never thought of testing us as to whether we saw in the marshalled vision of the mind's eye the things we were reading about; and if the schoolmasters fail to do their duty to the imaginative faculty in the training of our youthful years, is it surprising that in the conduct of life we so often fail to do our duty to ourselves? Disappointed expectations and needless frets are the daily fruits which we see from an ill-regulated imagination. We are disappointed because we do not find what we had no right to expect, and we fret because we are apprehensive of things which in all likelihood will never take place.

EDUCATION.

LIFE is action. Nine hundred and ninety-nine men out of a thousand are meant for action, not for contemplation nor study. Therefore a school, which ought to be the vestibule of life, but does not prepare for action, is a mistake, and the schoolmaster who measures the aptitude of his boys by their capacity for knowing will often be found to have been a false prophet in reference to their future career. Clive, the idle descendant of a Shropshire boy, was the founder of our Indian Empire.

EDUCATION.

THE work of education is twofold, to develop healthy tendencies, and to supply natural deficiencies. But here two cautions are to be observed. When the tendency is strong, it may require pruning and restraining, rather than cherishing and encouraging; in any case it requires regulation, and must submit itself to discipline: and again, when the deficiency is great, it is waste of labour to attempt supplying it. Our great schools, impressing, as they for the most part do, one uniform mould on variously constituted souls, err greatly in both these regards, for they both fail in many cases to stimulate native tendencies, and on the other hand give themselves much trouble to sow the seeds of certain favourite excellences on soils where they cannot possibly grow.

ELOQUENCE.

A GREAT orator, like a great historian, must be in some sense a poet, that is, he must possess in a considerable degree the pictorial power and the fervid passion that belongs to the

poet. But as his object is to move the will and to stir the action, he must, above all things, be a man of action and a man of business. A genius for affairs, therefore, is the right hand of the orator, poetry is his left hand. Moral earnestness, which strides right into action, is of far more consequence to him than a rich imagination or a playful fancy. A supercharge of the poetical tendency may damage him essentially, by diverting him from his main object, and by amusing, when he ought to be convincing, his hearers. He must speak with a single eye to immediate action, or he speaks in vain.

ELOQUENCE.

EVERY orator becomes a sophist whenever the press of circumstances or the bold march of an adversary forces him to maintain an intolerable position. In order to prove himself consistent, which is the natural tendency of all human beings, he must either deny or distort or ignore the facts which are at war with the position which he defends, and the attitude which he assumes.

HISTORY.

'THE proper study of mankind is man,'
 But, would you think right nobly of your
 clan,
Some facts there be all foul with ugly sin,
Some men whom we must blush to call our kin.
These study not, but let them lie and rot
With all unseemly things, and be forgot.

CARLYLE.

CARLYLE is strong to rouse by a tremendous
 moral force, and to startle by vivid and
striking pictures; but he has neither wisdom to
guide those whom he has roused, nor sobriety to
tone his pictures down to reality. He is always
talking about *veracity*, but he habitually revels in
exaggeration and one-sided presentation, which is
more than half a lie.

POLITICS, ETC.

NOTE.—It is necessary to observe that the definitions which Professor Blackie gives of the various parties were made in 1882, before the absorption of the eclectic doctrines of the Conservative Democrats into the official Conservative party, and before the union of the Tory and Liberal parties, in the face of the common foe of advanced Radicalism, had driven pure Toryism out of the region of practical politics, and had shattered the wall of partition dividing the Conservative from the moderate Liberal.—A. S. W.

POLITICS.

A *TORY* is an animal, solid, stable, and stationary. Firmly rooted in the Past, he draws his nourishment from the traditions of his fathers, submits himself willingly to the constituted authorities of the present, the heritage of the past, and finds his proper field of action in the administration of things as they are. His advantage consists in the hearty enjoyment of things as they are, whatever they be; he is disposed to make the best of them, and in so doing often acts wisely, always comfortably for the time. His disadvantage lies in his blindness to the future, and in his systematic ignoring of the principle of change and progress in the universe. When all things are moving around him, from his want of adaptability to new circumstances, he at last is forced to accept ungraciously changes which it would have been his wisdom to anticipate. He is a creature altogether destitute of creative or plastic power in social matters. New gospels never were

preached, new states never founded, by him; but he knows well how to use a new social organism when once created—if a good man, for the public good; if a bad man, for his own advantage.

A *Radical* is a person emphatically opposed to all class distinctions and privileges, historical traditions, and constituted authorities. His watchword is liberty, and he uses this liberty, if a bad man, for the dominance and aggrandisement of the individual; if a good man, for helping on the progress of society through the agency of an intelligent majority of the population when it can be found, or through the exertions of an energetic, self-constituted minority forcing its superior intelligence on the majority. His great excellence, when in his best form, is a love of *Justice*; his great defect, a lack of *Reverence*. From this, as from his rejection of all authority and old traditions, he must necessarily be a man of principle, a theorist, or what the French call a doctrinaire; he is apt to be conceited, opinionative, dogmatic, despotic, and imperious, and constitutionally inclined to look on all conciliation as cowardice, and on all qualification as treachery.

The *Liberal*, as the mean between these extremes, is the man who believes in stability without stagnation, and in progress without disturbance.

POLITICAL PARTIES.

LIKE other things in the world, political parties have their growth. The *Conservatives* grow by casting off old prejudices and adapting themselves to new circumstances ; the *Liberals* commence with breaking down all artificial fences that prevent the natural exercise of freedom in the individual, and end by levelling all distinctions however salutary under the overwhelming will of the mere majority. The growth of the Tories is towards expansion and improvement, the growth of the Liberals is towards violence and monotony. The young Liberal fights for freedom, the old Liberal riots in power.

POLITICAL PARTIES.

i. LIBERALISM is that form of polity which delights to encourage and promote as much freedom in the individuals composing the body social as is consistent with the

good of the whole. Its watchwords are Liberty and Progress.

2. *Conservatism* is that form of polity which strives to preserve the authorities, institutions, and functions of the Past with as little change as possible from the motive forces of the Present. Its watchwords are Authority and Stability.
3. *Absolutism or Toryism* is that principle of polity which asserts the absolute right of the one or the few to govern the many. Its watchword in its worst form is Masterdom; in its best, Paternity.

RADICALISM.

WHY is Radicalism like a thistle? Because when growing it is full of prickles, and when matured it bears a blood-red blossom.

POLITICS.

AN absolute Tory is generally a clod or a fool, a Tory with sense is a Liberal more or less, a Liberal with sense is a Tory more or less, and a Liberal without sense is a Radical.

POLITICS.

THE toughness of the Conservative party need astonish nobody. Whatever exists has a tendency and a natural right to maintain itself against aggression as long as it can. Old people will continue to live even when they are useless and even troublesome. But there is this difference between individuals and society: the son dare not and will not, unless he be a monster, cut his father's life short in order that he may more properly administer his neglected estate; but the young generation which makes society at any present age, has always a right to repudiate its father, the Past, and, if necessary, make a violent end of it. Following out the comparison of father and son, the kindly feeling of the Conservatives to the Past is no doubt the product of a fine social instinct; but this piety towards the social father loses the greater part of its moral beauty, when we consider that the maintenance of the father's life, in the case of society, is identical with the material interests of the social son. The father and son, in the case of society, are not separate beings, but a transmission of continued life from one stage to another without break.

GLADSTONE.

IN the conduct of life, as in the development of character, every man's greatest danger lies in the exercise of his strong point. All strength, unless constantly kept in rein, being naturally self-assertive, is apt to grow into violence, and to ripen into despotism. Of this the rise and fall of the great *Napoleon* is a signal example. Gladstone's strong point, intellectually, is delight in the following out of a great principle; starting from that as from a postulate, he loves to deduce a chain of consequences that together work out a grand organum, pervaded from beginning to end with the potency of the original idea. Morally, again, his strong point is *Justice*, an instinctive and highly sensitive honourable recognition of the rights which each may claim from another in a well-ordered social system. This sense of justice is the inspiring soul of all his reform legislation. This is plainly also what makes him a Liberal. He started with Toryism, of which the watchword is Authority, rightful mastery of the strong over the weak; but he early renounced this creed in favour of Liberalism, free assertion of the individual, and

protection of the weak against the strong, by equality of rights and fair-play between man and man in the social system. Now, these two strong points highly potentiated make him a strong man. Let us now see how the strong man goes wrong. He does so (1) intellectually, by giving full swing to his grand idea and all its necessary deductions, in face of a world composed of the most complex materials, the most antagonistic forces, and the most unyielding temper. The great man, with his great idea in such a world, is like a man that marches forth to cut logs with razors, and to mow down trees with a scythe. The stroke is majestic, but the material will not yield. A statesman is here exactly like an engineer: his calculations are of no value, and his proudest structure will only lead to precipitation, unless he knows exactly the strength of his materials. (2) Again, morally, a man with a divine rage for justice may perpetrate the greatest injustice, if he assumes that all men deserve to be treated in the same chivalrous way, and to be treated with the extreme of fair-play simply because they are men. A thief is a man, and a swindler is a man, a fool is a man, and a madman is a man; each of them must be treated not only as men, but

as the special kind of men that they are; and the justice which they have a right to claim is not what a man may claim from man as man, but what belongs to a thief as a thief, to a fool as a fool, or to a lunatic as a lunatic. In the exercise of both functions, the moral and the intellectual, it is quite plain that a great man cannot go forth to control a real world from a purely ideal point of view. In politics especially, the most difficult of all arts, the art of managing reasonably a multitude of more or less unreasonable persons claiming to be reasonable, the statesman who assumes to domineer with a grand idea—‘the ideologist’—in Napoleon’s favourite phrase, is blind, either wholly or partially. The grandeur of his ideas does not in the least degree diminish their offence; they do not square with the fact; and the fact is the matter with which statesmanship is concerned. It is different in poetry, in painting, or in an academical lecture. A grand idea consistently thought out in a system of metaphysics may act as a powerful and profitable stimulus to thinking; carried out in practice, it may dethrone a monarch or overrun an empire.

DESPOTISM.

THE besetting sin of strong minds is despotism; his strength naturally gives the strong man the feeling that he has a right to dominate, but no right in this complex world is absolute; every right demands a qualification from some counter right, besides being subject to the general law of moderation. The moment he forgets this the strong man becomes a despot. Despotism, in common parlance, is a political word, but there is a despotism of beauty, of generosity, of any strong passion or high ideal, as well as of power, which the more readily masters a strong man because its character is unselfish. In this I explain much of Gladstone's action. I give him credit for the noblest possible motives. It is the essence of generosity, or of an extreme sense of justice, of which indeed generosity is only the superlative degree, and of this bantling Gladstone is the generous father; and the more generous the more despotic, for he cannot but think, with so exalted an inspiration, he has some rights over meaner souls. So the Devil leads us poor mortals by the despotism of unqualified virtues, no less certainly sometimes, though less

ignobly, than by the despotism of unredeemed vices.

GOVERNMENT.

THEY who would rule the many must serve the many. Therefore kings, politicians, and editors of party newspapers are sometimes slaves.

GOVERNMENT.

GOVERNMENT of men or of beasts must always be with a strong hand first, with a kind hand afterwards, but with a strong hand always in the background.

GOVERNMENT.

THE art of government is more like the skill of the coachman than the skill of the rider. The rider has only one horse to manage, and to know its mettle and control it for his purposes can seldom be a very difficult business ; but the coachman has to study the temper of two, three, or four horses, often very different, and to work their diverse speeds with the unity of a well-harmonised

movement. This never can be a light matter. A great equestrian genius may do wonders on the back of a horse, but only a driver of tact and dexterity can manage a four-in-hand. Centralisation in government is a hasty and unqualified method of avoiding the difficulty of studying the temper of social forces, and ruling according to local differences. Your centraliser can ride a horse, but he cannot drive a coach. England, Ireland, Scotland, and the Colonies are four horses which John Bull has found it very difficult to direct towards a common Imperial end.

DEMOCRACY.

DEMOCRACY, like every other general term, varies in significance, according to the variety of its accidental contents. In whatever circumstances democracy means the government of the intelligent few by the ignorant many, such government is necessarily bad. But the actual fact may be that democracy means the general sense of the community, of which the ignorant many form only a part, and under such conditions the government of the whole people may readily be better than the government of a selfish few. Democracy may be better than oligarchy; that is,

a government by a motley many better than a government by a selfish few; government by a balance of social forces better than a government by the dominance of a single force.

DEMOCRACY.

THE tone of government by the masses is well indicated by the tone of the gallery in the theatre. There is no essential or dominant wickedness in the sentiment of 'the Gods.' On the contrary, they are always ready with a spontaneous burst of applause in response to a noble sentiment or a generous action. But for a nice and delicate appreciation they are utterly unfit: as little can they be credited with a delicately cultivated taste; and they are quite capable of enjoying exaggeration, caricature, and rant, in every form which tasteless actors may be forward to present them with. So it is exactly in Politics. The 'masses' readily sympathise with a policy in defence of which the popular cries of justice and fair-play, freedom and independence, may be made to sing in the ears of the unthinking multitude; but for a statesman-like judgment on a difficult question of dealing with a fevered and fretful state of the body social, they are utterly unfit. Such grand phrases as liberty, equality,

fraternity, justice, fair-play, generosity, find a ready entrance into the popular ear, but they are too vague to furnish materials for a judgment, or reasons for a policy.

THE PEOPLE: HOW TO PLEASE THEM.

NO T from the false to sift the true, or from the foul the fair,
The many seek but something new and strange
to make them stare.

POPULARITY.

THE people always either applaud or condemn in the gross. For a discriminating judgment they have neither leisure nor capacity, therefore they can never be nicely just. When they are roused they swell like the tide, and till their impulse is exhausted; then their ebb is likely to be as deficient as their flow was superfluous.

WAR.

THE final object of war is conquest, and the final object of conquest is the unifying of the discordant elements of an irregular population into an organised social whole. The conquest of England by the Normans, and of Gaul by the

Romans, distinctly shows this. The case of Ireland proves the same thing from the negative side. Ireland was never a nation, because it was never thoroughly conquered.

WAR.

OF most nations that have played a great part in history, it may be said that, in what are called their most glorious periods, their foreign policy has been fed and fattened on the division and degradation of their neighbours. So France with regard to Germany.

WAR.

AGREAT national war is a school of manhood, and as such operates powerfully in a wide sphere, to which the piping times of peace are a stranger. The stormy sweep of war makes all men unite in well-ordered ranks for a common cause, sinking all petty jealousies in the ardour of a common struggle. In peace every one looks to himself; there is no clamant demand for a display of patriotic virtue and unselfish energy.

WAR.

WAR is the necessary consequence of the existence of a world rich in various forms of strongly self-assertive vital forces with contrary

tendencies which naturally come into collision; and there are only two ways in which this result could be avoided: (1) Either by destroying the variety and contrariety of the vital forces and making a more scanty existence with an absolute monotony of movement; or (2) by making the weaker of the contrary forces always yield to the stronger, and thus produce a society of absolute masterdom and unqualified slavery. This, of course, every one feels would be a great evil; but an evil which, in a rich and various world, it is impossible always to avoid; and an evil also, which, in such circumstances, is the best school of manhood. The man who has not self-respect and self-assertion enough to stand up sword in hand, when he is threatened by an opposing force, is not worthy to live in a society of free men; and so in all ages, from Marathon to Bannockburn, and from Bannockburn to Waterloo, war has been the nursery of national types, and the school of manhood to the noblest peoples. It is therefore not an evil in its social results, but only in the manner by which the result is produced.

OLD COUNTRIES AND NEW.

'THIS old Europe wearies me,' said Napoleon.

Why? Because in any old country a public man must be, in the first place, a servant of traditions; the one great intellect must yield to accumulated voices of the small; whereas an ambitious intellect of the highest order, whether in literature or in action, strives to stamp itself despotically on its surroundings and play the God to a new chaos. This ambition, which in Asia might have made Napoleon the most creative genius of his time, ruined him in Europe, which happened to be made of stuff that his despotism could neither conceive nor control.

HISTORY.

STUDY history, not by reading through whims, but by thinking through periods.

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